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MARTIN LUTHER.

LIFE

OF

MARTIN LUTHER;

BY

JOHN FREDERICK WILLIAM TISCHER ✓

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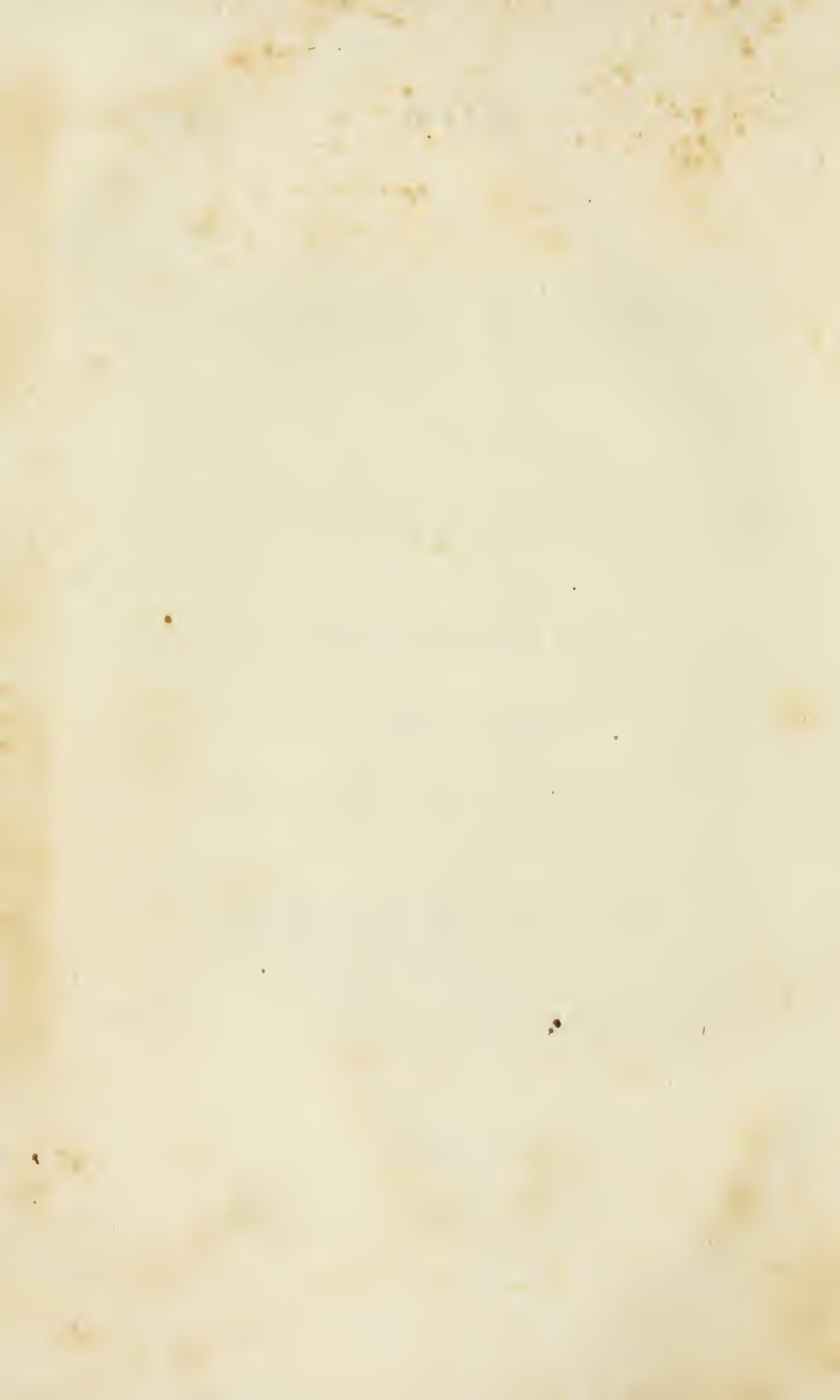
A SELECTION FROM

THE MOST CELEBRATED

SERMONS OF LUTHER.

PUBLISHED BY
SALMON S. MILES.
1841.





INTRODUCTION

TO

THE LIFE OF MARTIN LUTHER.

THE sixteenth century was the most remarkable and splendid age of the world, both as it respects the great and exalted men, and the important events which it produced. The most important of all events, which render the sixteenth century the most splendid period since the era of the Saviour of the world, is the Reformation to which that century gave birth. Welcome must this change have been to all Germany, a country where the liberty of the subject, and the freedom of conscience seemed to be at home; where liberty, since the time of the Romans till this very moment, knew how mightily to protect her rights against every attempt of tyrants, against the most subtle artifice of usurpers, and against the encroachments of despotism and oppression.

From Germany proceeded the power which caused Rome, the once proud mistress of almost the whole known world, to tremble, even when she was at the zenith of her potency. And from Germany also proceeded the power which shook the triple crown of the most artful religious and temporal usurper at more modern Rome, and brought her to the very brink of inevitable ruin. In such a country as Germany, darkness could not long abide, nor tyrants with impunity long exercise their intolerable profligacies. It was in Germany, where the morning dawn of a pure worship of the Supreme Being, and of a wise liberty of conscience was destined to arise. But it was only in Italy, a country which, in other respects, was the seat of the greatest mental refinement, where a burning climate heats the blood to the production of the wildest and most inordinate passions; in Italy, the mind could be so far subdued and debased, the feelings of liberty so far depressed, that man literally crept in the very dust, and willingly bent his neck to the yoke which superstition and the lust of dominion riveted. To a romantic people, which, by a warm and agreeable atmosphere, a luxurious and ever young and ever smiling nature, and the most manifold fascinations of art, is kept in an eternal enjoyment of the pleasures of sense, a religion was better suited, whose magnificent pomp, whose abundance of riddles and secrets allure the fancy, and whose doctrines insinuate themselves into the soul by means of forms ingeniously contrived by the painter's art.

But very different was the character of the Germans. They breathed not that warm and voluptuous air which inflames the blood; which so powerfully excites man to the fruition of the pleasures of sense, and

which enervates both the mind and the body. The Germans were not constantly surrounded by romantic sceneries of nature, nor did they continually behold a multiplicity of paintings, which, while they reflect honour on the ingenuity of the artist, fetter the senses, impede the exercise of the understanding, and lead to idolatry and the loss of liberty. For the corruption of religion is not the only evil that prevails in a country presenting so many objects which enchain the senses, and exclude serious reflection, but the loss of both civil and religious liberty is the natural consequence of such a state of things. When man resigns himself to the gratification of his senses, he has neither time nor inclination to employ his reason on matters of great moment, nor does he really attach any value to them, for instead of delighting his senses, they require that exertion of reason, which through want of an exercise of the understanding, becomes painful to him, and is consequently soon relinquished. Wherever this is the case, a tyrant, of whatever description, will not find it difficult to sway the sceptre of despotism over a people, and deprive them of both their political and religious rights. Such an evil existed in Italy in its fullest extent. But far otherwise was the case in Germany, where, as before observed, the enchantments of the senses did not so much abound; where matters of importance received due consideration; where a colder climate invigorated both the minds and the bodies of its inhabitants, and armed them with resolution to assert their rights. And it was consequently in that country, where the usurpations of the Pontiff of Rome received a powerful check, and where the wide-spread, and no longer supportable evils of a corrupt hierarchy, were sought to be remedied by a radical change of religion.

At the period of the Reformation, the corruption of the clergy, and the shameful abuses by which they had debased the holy and beneficent religion of Jesus had been carried to the utmost extreme. The seductive artifices, preparations and schemes of the court of Rome, for the purpose of establishing her supremacy, that she might domineer over the high and the low, over kings and subjects; that she might bestow countries and nations by arbitrary will; carry all gold and silver to Rome; and exercise absolute authority over the consciences of men, and (as she attempted to do) even over heaven; these were matters too palpable and outrageous not to excite attention or to be any longer endured. The terrible and corrupting principle, that the people ought to be kept in a state of blindness, was every where reduced to practice. The holiness and infallibility of the pope were preached as indispensable articles of creed, in order to avoid the loss of eternal happiness. The divinity which was proclaimed was not a comforter, nor deliverer, but an image erected for the spreading of terror; an idol which could not be appeased by any other means, than by gifts and offerings, and the punctual observance of insipid ceremonies and customs. The happiness of heaven depended on faith in the pope and the papal church; and on the observance of such things as the selfishness and domineering spirit of the clergy prescribed. From the Vatican of Rome, issued the terrific flashes of lightning which accompanied the banns and anathemas that were fulminated on those who vindicated the freedom of religious faith, that sacred right of man. The power of darkness, ignorance, and

superstition governed with absolute sway. The true doctrines of Christ were but little understood, and still less practised. Almost every clergyman was the priest of superstition, the servant of sensuality, and the devotee of the chase and of drunkenness. Among a thousand of them, there was hardly one who either knew the truth or was her friend. And even that one, if perchance he did exist, was too timid and feeble; too soon pronounced a heretic, exiled or murdered, to have it in his power to oppose the current of corruption and communicate to others his better knowledge of the truth. A certain outward pomp, the adoration of pictures, the marching in solemn processions, the worship of consecrated objects, the reading and hearing of mass; half Latin sermons, rosaries, and a number of other follies; meritorious deeds as they were called, a blind, slavish attachment to every thing which the Romish church believed; the insipid recital of forms of faith, all these were called the worship of God. Cloisters, in which idle monks and nuns gluttonously fed themselves, to the great burden of the community; where they wasted their lives in dreams, and carried on works of darkness, were deemed holy edifices. The liberty of investigating religious truths was wholly unknown. The sources of truth were denied to the people, and the avenues leading to her sacred altar were barred. Blind laymen followed their blind clerical leaders, and the light of truth could not be endured by either.

Since the twelfth and thirteenth centuries, the Norbertines, the Premonstratenses, and afterwards, the vile disciples of the filthy St. Francis, of Assisio in Italy, the faithful servants of superstition; and the base Dominicans, watched over the darkness which shrouded the nations. Having power on their side, they barricaded the avenues to truth, and brought on her votaries a melancholy fate. Prodigious was the increase of abbeys and cloisters, which seized on the fat of the land, and consumed what the husbandman had earned by the sweat of his brow. Of 20,000 acres of land, the cloisters possessed at least 8,000 acres. These monastic lands were exempt from public taxes, and yet the cultivators of them were obliged to pay taxes for the occupation of them. The canons and secular priests were paid by the peasantry; and the cloisters sold their spiritual livings to their creatures. Heavy indeed was the burden already to the country; but far more pressing and grievous did it become by the vast number of mendicant monks, who robbed the husbandman of the fruits of his hard labour; and, with the booty thus acquired, built the most superb monasteries, wherein during one half of the year they revelled in luxury; and during the remaining half year they travelled about the country and made rich collections, which they wasted in every species of criminal pleasure and wantonness. The collections made by these itinerant holy beggars, were, to the inhabitants, a heavier exaction than the taxes which they were obliged to pay to their princes; those collections were greater than even the contributions levied by an enemy from a conquered country. On these tours through a country, those begging monks acted in the capacity of spies and bloodhounds; they eagerly inquired into every circumstance, to discover those who were unfaithful to the church, and

to spy out what the general sentiment was concerning the pope and the prince. And if even the prince was not according to their wishes, sufficiently submissive and slavish to the priests, they preached to the people disloyalty to him. But they were not merely burdens and traitors to their country ; but they were also addicted to the grossest vices and sensuality, and were corrupters of the public morals. In their passage through a country, they cooled the libidinous ardour, which in the lap of luxury they had cherished during one half of the year, and debauched married women and virgins. By soliciting a compliance with their lustful desires under the cloak of religion, and by making promises of absolution, even innocence, fortified by the strongest sentiments of honour and conjugal fidelity, fell a prey to those wandering pious debauchees. In the very cloisters so much discord prevailed, and such gross indecencies were carried on by the monks and nuns, that it is impossible without blushing to relate them. Their lewd and vicious practices were so notorious and universally known, that they were no longer a novelty, and had ceased to be topics of conversation. The cloisters often contended with the public brothels for the prize of superiority in acts of lewdness. The instruction given in schools, consisted in nothing more than in teaching the *ave Maria*, rosaries, and, at the utmost, reading and writing. But the infusion of sensible and moral ideas into the minds of youth, was absolutely forbidden to their instructors, and considered as a sin meriting the punishment of death. To the monks was assigned the superintendency of the whole business of schools. Whoever reads the records of the monastic archives, will be astonished at the vast number of prosecutions which he will therein find to have been instituted against many of the monks, at the complaints preferred against them by the inhabitants of places, who often had been obliged to have recourse to such an alternative. There we find the one accused of having seduced and debauched another man's wife, a single woman, or a nun ; another, because he has read forbidden books ; another, for his disobedience to the pope and papal church ; another, for his non-conformity to the discipline of the church. The evil must indeed have been very great, when it was found necessary, in order to deter them from any more making suggestions of a lascivious nature to females, even at the confessionary, to threaten them with the punishment of a physical disability to pursue their unchaste practices. A certain monk, named John Schiphower, made the following bitter complaint concerning the ignorance and immoral behaviour of the monks of his time : " They are hardly able," he says, " without confusion to sing the requiem, and yet, like horned cattle, they rear themselves up, and undertake to oppose learned men, and continuing in their asses' behaviour, still think themselves to be men of consequence. Let the bishops answer for it, who intrust to such people the pasturing of the flock of Christ. It is only after being taught by experience, that a person can be brought to believe with what errors and fables the sermons abound which they preach to the people. The manner in which they lead their lives is equally objectionable. They much better understand how to draw liquor from goblets, than information from books. With drinking

and carousing companions, they sit in taverns; carry on gaming and illicit amours, and daily intoxicate themselves. And these are—priests! they are indeed so called: but they are—asses!”

One of the worst abuses of Christianity corrupted by popery, at that time, was the doctrine of indulgences. At Rome, a certain fundamental principle of the papal church was established and introduced among the catholics, that the successors of St. Peter, as viceregents of Christ on earth, and keepers of the immensely rich treasure of the infinite merits of Christ and all the saints, from the holy St. Ursula, together with the eleven thousand virgins, down to the very last canonized mendicant monk, had the power of distributing this treasure according to the wants of each individual, and of thus rendering absolution effectual to every one who was guilty of sin. Every species of sin was forgiven according to a certain tax imposed on consideration of such pardon; and by this means, the money of Europe flowed into the coffers of the pontiff. At first the popes presumed to do no more than to remit barely the temporal punishments, which the canonical laws annexed to sins of a certain description. At length they extended their judicial power beyond the confines of the grave also, and forgave or mitigated punishments to be received even after death, however, always in proportion to the amount of money paid for such pardons or mitigations of punishment. The papal emissaries traversed every part of Germany with their indulgences, and were received with extraordinary demonstrations of respect. The following circumstance may serve as an example of the honour which, on such occasions, was shown to them. At the commencement of the fifteenth century, Cardinal Raymundus travelled through Germany, by consent of the emperor, and in the summer of 1502 arrived at Bremen. He was met by the archbishop at the gate of the city, where a procession was formed on the occasion, and, with burning tapers, monstrances, and songs, the *holy* cardinal was conducted into the city. The streets were strewed with grass; the houses were hung with gold embroidered Flemish wares and tapestry, and decorated with green twigs from the trees. All the bells were rung, and the musicians of the city played in concert, with posaunes, trumpets, French-horns, clarionets, and flutes. And although the cardinal did not set a high price on his holy commodity, for a person might, for twelve to eighteen groats, purchase a letter of indulgence, yet in Bremen he collected the sum of six thousand seven hundred and forty Rhenish gilders, a great sum for that time. Emissaries of that description were also at Achen, Cologne, Wesel, Frankfort, and, in short, all the cities of Germany. Hitherto, at the distribution of such indulgences, the absolving penance and confession of sins was a matter which necessarily preceded the granting of indulgences. But inasmuch as the required confession of sins deterred many a one from purchasing a letter of indulgence, the monk named Tetzel, soon afterwards made his appearance, and without imposing such a condition, offered his wares for sale.

But if we have reasons to be astonished at the superstition of *that* people, and the base impositions practised on them by the Romish church, in times which preceded the reformation, what shall we say, when in these modern and much boasted enlightened times, after having

enjoyed the glorious light of that reformation, a portion of mankind are *still* superstitious enough to be the willing dupes of such deceptions. For a proof of this, we need only to advert to a late circumstance in regard to indulgences. The pope's legate in France, Cardinal Caprara, as lately as the year 1802, in a very lively manner reminded us Protestants of this almost forgotten papal indulgence. In his proclamation of the 9th of April, in the same year, by which, in the name of the pope, he grants absolution, the following is mentioned among other things: "The pope opens to you all spiritual treasures, of which the Supreme Being (!!!) has appointed him the giver and dispensator. By virtue, therefore, of the apostolical power, we proclaim to you the absolution in the form of a jubilee, which *his holiness* has been pleased to appoint for the Catholics generally who inhabit the extensive territory of the French republic. The granting of absolution shall last thirty days. During these days, the holy father, *in the name of the Lord*, (in the name of the Lord !!!) grants absolution and full forgiveness of all sins, after the manner in which, in the years of jubilee, it is granted, to all persons believing in Jesus Christ, who, with devotion of heart, after the reception of the holy sacrament, will visit those churches which the archbishop, bishop, &c. &c., shall point out for each diocese. The faithful are at liberty to choose what clergyman they please to whom they will confess their sins," &c. Do not such declarations throw us back again to the sixteenth century, when the reformation commenced?

We will now return from this digression, to the period when Tetzel *unconditionally* offered for sale his letters of indulgence.

But further than this, shamelessness could not proceed; to a higher degree superstition could not rise; nor could the latter escape an attack. The inconsistent, unchristian, insipid nature of the Romish mode of divine worship; the frauds practised by the priests, and the stupid power of the monks, must necessarily have been perceived in their true appearance, and acknowledged in regard to their sad operations and dreadful consequences. The free opinions and more correct ideas, which long before already had been expressed by the Waldenses and Wickliffites, by the Hussites, the Taborites, and the Bohemian brethren, now found a genial soil. John Huss and Hieronimus of Prague, who at Costnitz, in the year 1414, contrary to the safe-conduct granted to them by the Emperor Sigismund, were burned, had already sown seed which now began to vegetate. Hieronimus Savanola had already been the forerunner of the reformers. Out of the school of the excellent Alexander Hagus of Deventer, came Desiderius Erasmus, Herman Buschius, and several other learned men, who possessed good and clear heads, and courageous and noble hearts. Their light spread itself abroad over the plains of Germany, like the rays of an enlivening vernal sun; which rises to awaken blossoms, and to ripen the fruits of the earth. To the arts and sciences they communicated new life, and laid the foundation for better information, and a more correct knowledge of religion. It was now that the voice of truth caused herself to be more loudly heard. The auspicious period had arrived, when truth again returned from heaven to earth. Luther, at Wittenberg, in Saxony, and Zwingle, at Einsiedel, in Switzerland, made their appearance. Those

men spoke, and suddenly was the voice of discontent against the Catholics universally heard. The Reformation commenced.

At this critical time, it was a most fortunate circumstance for Germany, that her princes were not voluptuaries, that they were not abandoned villains. They needed not the foul indulgences of priests to heal their wounded, terrified consciences ; they needed not the eulogiums of the base, in order to cover their scandalous deeds. It was lucky for Germany that her counts, princes, dukes, and archdukes, were not giddy-brained grandees ; that they did not merely *laugh* at the absurd frauds committed by the priests, as did formerly the *considerate* heads at the court of Charles the Bald. No, they took the matter into more serious consideration, and called vices by their proper names. They used their utmost endeavours to restrain the levity, the folly, and the scandalous practice of duping mankind. They did not shut their ears to the complaints of the oppressed, nor to the voice of truth. The princely table had not disqualified them to reflect on truth and error, as it had so many enervated princes. Wine, the chase, and voluptuousness had no fettering charms for them ; nor could the artifice of the monks render them the slaves of the priests. Almost all electors, dukes, and other princes, declared themselves to be in favour of the Reformation. Many of them were the most confidential friends of Luther, Zwingle, Melancthon, Oecolampadius, and other learned reformers, with whom those princes carried on epistolary correspondences, and consulted the reformers as to the best means of introducing the Reformation into their own dominions. In almost every place, this important religious change was eagerly adopted. In the natural world, it is necessary only that the gradually collected inflammable matter should be touched, and an earthquake, or lightning and thunder, instantaneously burst forth, which cause the most mighty and dreadful convulsions in the frame of nature : And such was likewise the case with regard to the Reformation. From Wittenberg and Switzerland came the powerful shock, which caused a general agitation. Eagerly did men avail themselves of the rays of light which every where beamed forth. The world was prepared for this event, and in some parts of it the explosion occasioned great convulsions.

It was only the house of Austria which at this eventful period remained the faithful adherent to the pope, and the subservient pimp of superstition. Indescribable was the misery which that house brought upon all Germany, and millions of Germans did she murder to stop the progress of truth ; to protect blessed ignorance and stupidity ; to exercise the most shameful and oppressive tyranny, and to favour the priesthood and its vile deceptions. The Romish clergy had always been the prop of despotism. The captivity of the human mind tended to the increase and aggrandizement of the power of princes ; and we have seen, that, like the Roman clergy, they reaped advantages from the imbecility of men's minds, and from a prevalence of sensuality.

Religion has but too often and too successfully been used as a necessary and precious instrument with which to facilitate the oppression of the subject. And a blind submission to tyrannical power likewise prepares the minds of men for a blind, convenient religious creed ; and with usury does the hierarchy return her services to despotism. The bishops

and prelates were zealous procurators of majesty, and were always ready to sacrifice the interest of the subject to the benefit of the church. It was a happy circumstance for Germany, that at the commencement of the Reformation, there sat men on the imperial throne, who neither lacked for talents, nor submitted entirely to the mandates of the pope. At the beginning of this momentous crisis of religious affairs, Maximilian wore the imperial crown. This prince, after having been cured of some natural infirmities, which probably originated in a bad education, was at length found to unite in himself very great talents. His education had been neglected through the avarice and indolence of his imperial father, Frederick the III., and, until the tenth year of his age, he was considered to be very stupid and simple, but he was soon after admired as the wonder of the age in which he lived. He was master of several languages, wrote and spoke them fluently; he was at first brave and active, and, in short, discovered qualities which procured him great respect. He married the most wealthy princess of his time, Maria, the only heiress of Charles the Brave, of Burgundy. With her he received the seventeen United Provinces of the Netherlands, and laid the foundation of the formidable power of the house of Austria. Maximilian had from the Netherlands learned what men dare to risk in behalf of a good cause, and with what invincible courage they contend for their noblest rights. The injuries which Maximilian had done to the political constitution of these Netherlands, to such a degree roused their republican spirit, that they sought to get his person into their power, and in this attempt they succeeded at Bruges, where for ten weeks they kept him confined as a prisoner in the castle at that place, and before his face executed some of his principal ministers of state.

Maximilian undertook nothing against the reformers. He saw the gigantic fall of the clergy, and became sensible of the necessity of an entire change in the church. His love of the chase prevented him from doing more towards it than he did, and he died with the following declaration: "If God does not provide better for poor Christianity than I, wretched chamois hunter, and the sottish Julius at Rome, then will she be in a truly forlorn condition." Already the conclave at Rome trembled, and perceived its inevitable fall hastening on, when the German princes chose for their emperor, Frederick the Wise, Elector of Saxony. But when Frederick refused to accept of the imperial crown, and in his stead, the nephew of Maximilian, Charles V., was, in the year 1519, through the mediation of this Elector of Saxony, chosen emperor, the hopes of the papal conclave were revived, and the pontiff collected the whole force of his influence to persuade the newly elected emperor, that *pious* offspring from the house of Austria, to assist in the *pious* work of exterminating the heretics. The most terrible principles, the basest artifices, accompanying the most unconscientious promises, and the most cunning devices of every kind, calculated to excite the emperor to a war against the Protestants, were industriously applied. Charles V. was indisputably the most powerful prince of that period, and no power in Europe dared to enter into a war with him. He was, according to the presentiment entertained by the German princes, the instrument for the accomplishment of all the evils and indescribable

miseries which the odious house of Austria would bring on the most flourishing countries and empires.

This dangerous preponderance of power naturally awakened the suspicions which always accompany a sense of feebleness. Never did the German princes evince more sensibility to preserve inviolate their political constitution, never did they entertain more serious doubts concerning the prerogatives of the emperor, and never did they propose more precautionary articles to be introduced into the act of capitulation to be signed by the candidate for the imperial dignity, previously to his election, than at this critical time. A long consultation was held at Achen, concerning the means by which the German constitution might be preserved inviolate against so menacing a power. At length a fundamental principle was laid before the emperor, which he subscribed, and which became a precedent for all treaties; and although this fundamental principle was afterwards extended and made more definite, yet it was by every successively elected emperor acknowledged in the name of the German empire. These articles, to be subscribed by every newly elected emperor, are known and distinguished by the title of "*Capitulation of Election.*" In consequence of these proceedings, Charles was, on the 23d of October, in the year 1520, with the greatest splendour and pomp, crowned emperor at the city of Achen. The sweet intoxication of a monarch, who is surprised by his investiture with the greatest power; the joyful giddiness which in many others, in similar situations, opens the soul to every soft sensation, and from which mankind have gained many beneficial institutions, in Charles, however, took a different turn, and inclined him to a melancholy side. He indeed interested himself in behalf of religion, yet not because he *knew* and *respected* her, but because she was actively employed in promoting his own interest. For the sake of defending certain dogmas, he caused fire and sword furiously to rage against thousands of victims, while he himself, in the person of the pope, derided the very principles for which he sacrificed so much human blood. He indeed possessed a strong mind, but so much worse a man he was. He was deliberately a barbarian.

But the other German princes possessed more exalted minds. Although the splendid military achievements of Charles eclipsed the fame of many of these princes, who may justly be ranked among the noblest characters described in history; yet the more quiet and less renowned deeds more sensibly touch our hearts; and in the sequel their actions procured greater blessings. In their hearts those princes gave huzzas of approbation to the bold exertions of Luther, Zwingli, Melancthon and Oecolampadius, to overthrow the empire of ignorance. Eagerly did they read the writings of these eminent men, which at that time excited much attention, and which in a condensed brevity contained the principal articles of the Christian doctrines, expressed with extraordinary clearness, and in beautiful language. Those reformers with equal civility and dignity, with equal gentleness and energy, requested the best geniuses of Europe to enter into an investigation of the truth. In their respective countries, the Reformers actually went to work, took hold of the matter where it was necessary to be taken hold of, reformed the clergy, gave to the external worship of God a regulation suited to

the new doctrines ; every where selected and ordained such capable men preachers, as had adopted the rational religion ; dismissed former preachers who refused to accept of such doctrines ; drove the monks and nuns out of their cloisters, and sequestered their revenues. In all cities and villages ; in every corner of Germany, the doctrines spread by the reformers, were heard to be preached, and the German hymns which they composed were sung, and substituted in the room of the unintelligible Latin jargon. The doctrines of good works as they were called ; such as pilgrimages, rosaries, the singing of the Ave Maria, of hearing mass, of purgatory, invoking the saints, &c. &c. ; all these were examined and rejected. The laymen were assured of the use of the cup at the communion. The reformers also contended against the doctrine of transubstantiation, or the change of the sacramental bread and wine into Christ's real body and blood. And they finally denied that the chief bishop, or pontiff of Rome, was entitled to the highest power in the church. The whole institution of the monks, and the celibacy of the spiritual orders, appeared to them as a purposely instituted bulwark, erected for the defence of the priesthood, and the preservation of ignorance and superstition. An entire change of the whole ecclesiastical constitution was therefore unavoidable. Confiding in the goodness of their cause, the public opinion, and the support of the princes, many preachers now ventured openly to preach against monkery, and to challenge the monks to public disputations. But among the whole multitude of monks there were very few who ventured so much as even to come into their sight. This was a great triumph indeed for the new doctrines ; and the victory obtained by the reformers over the monks, was loudly praised by the public. "The monks," for thus the sermons at that time usually commenced, "flee before the light. Every one longs for the new doctrines ! So be it then ! May the light of the new doctrines be kindled to our fellow-citizens ; may the superstition, the errors, and the follies of the monks be unveiled," &c. After this manner did the advocates of reform loudly preach ; and joyfully did the congregations accompany the sermons with the singing of German hymns. But what laid the most solid foundation for the new religious principles, was the circumstance of the continually increasing and generally diffused acquaintance with that fountain of knowledge, the religion of Jesus, produced by Luther's translation of the Bible into the German language. When this task was accomplished, then free access to the scriptures, that source of light and knowledge, was opened to all orders of society, from the highest to the lowest.

The more light the hearers received from the sermons preached according to the new doctrines, the more was the wrath of the monks and their adherents inflamed. As during a violent thunder storm, gusts of wind, lightning, and peals of thunder succeed each other in rapid succession ; so did the triple crowned primate of the church thunder from the Vatican at Rome ; so did he in terrible wrath hurl down his thunder bolts, his banns and his anathemas upon the reformers, their friends and adherents ; but all in vain. Those fulminations and curses of excommunication were at length so little heeded, that the papers which proclaimed them were publicly burned. The power and inter-

ference of the emperor were now demanded to punish the disobedience and impiety of the heretics. For this purpose, a solemn diet was appointed to be held at the city of Worms, whither Luther was cited to answer for his conduct. Men trembled at the approaching fate of this courageous man; and thought that they already saw fulfilled in him, what one hundred years before had, at Cosenitz, been done to John Huss, and Hieronymus of Prague. The friends of Luther endeavoured to dissuade him from going to Worms. "And even if," was the language of that great man, "and even if there were as many devils in that city, as there are tiles on the roofs of the houses therein, yet will I go there." Luther undauntedly appeared at the diet, with a Bible under his arm; and so forcibly and truly did he vindicate both himself and his tenets, that no one could refute him. But notwithstanding this, the emperor demanded from him a recantation of the doctrines which he had taught; and when Luther refused to comply with this demand, he was indeed permitted in safety to depart; but yet it was declared by the diet, that the act of outlawry which had been passed against him was still in force. Perhaps a fate similar to that of Huss would have befallen him, if the emperor had not promised him personal safety. The Elector of Saxony then took the anathematized Luther under his protection, and assigned to him as a secure retreat, the castle of Wartburg in Thuringia, where he employed himself in the translation of the Bible.

It was now that the blessed work of the Reformation had almost taken an unfavourable turn. As the true object of this religious change was by many misunderstood, and erroneously interpreted, the change produced a violent fermentation in the heads of the peasants. Thomas Muentzer, combined with Storch and Steubner, in the year 1524, excited the famous peasants' war in Suabia, Franconia, and other parts of Germany. Each of them in his own way contributed to bring about this war; and their three different plans, according to previous concert, ended in the accomplishment of their object. Storch was ignorant, and therefore boasted of his having received a divine revelation. Steubner was learned, and hence he abused the Bible. Muentzer was neither ignorant nor learned, but on that account audacious and violent. The dam which for so many centuries had obstructed the human understanding from its attainment to truth, was now too suddenly removed for the rushing torrent not to deviate from its natural and accustomed channel. The revived spirit of freedom and inquiry, which ought to have remained within the limits of religious questions, now began to examine the political rights of kings and other princes. Although at first, nothing more had been intended than to break asunder the iron fetters of religious despotism, it was at length resolved also to dissolve the most just and necessary bonds by which civil society is connected together. The sacred writings which then were in general circulation, were used to supply so much poison to the wildest fanaticism, as light and aliment to the love of truth. The good cause had chosen the bad way of rebellion; and now ensued what always ensue, as long as human nature remains the same. The reformers had zealously opposed the adoration of saints. Every audacious thief therefore.

who had broken into churches and cloisters, and robbed their altars, was called one of the reformed. Faction, the spirit of plunder; fanaticism, and disorderly behaviour of every kind, assumed the colours of the Reformation, as their common banner. The most monstrous malefactors, before their judges, acknowledged themselves to belong to the new sect. The Reformers had sunk the Roman bishops to the level of fallible humanity. But a desperate banditti, excited by hunger, now wished to destroy all difference of rank. Violent were the speeches which Thomas Muentzer delivered to the people; however the accusation which he made against the princes of those times, were according to the evidence furnished by contemporaneous writers, and by Luther himself, but too well grounded. "They are called," thus Muentzer spoke to the people, "they are called princes and gracious lords; but they are in reality nothing but tyrants and bloodhounds, who disregard and despise you: who exhaust you by assessments and grievous exactions, and suck you out to your very bones; and who afterwards lavishly squander your sweat and blood in the perpetration of scandalous sins; in the exhibition of pomp, and in the enjoyment of voluptuous pleasures." But, alas! the consequence of all this was, that a thousand peasants fell victims to the fury and treachery of their oppressors. No one is more inhuman, nor more irreconcilable than the tyrant is to him who has made an unsuccessful attempt to throw off his galling yoke. That the Reformation might not be injured by these unfortunate disturbances, all her friends united their utmost endeavours to quell the insurrection. Luther himself declared this tumult to be a work of the devil, who in order to impede the progress of the Reformation, which destroyed his own, and the pope's kingdom, had set on foot this rebellion through the instrumentality of evangelical brethren and preachers of the faith. Better princes were sensible that the blame of the civil war was not to be attributed to the peasants, but to those who continually imposed on them new and oppressive burdens. Philip, Landgrave of Hesse, when he marched against the rebellious peasants, was candid enough to acknowledge, that he would excuse neither his own faults, nor those of other princes; because no faults could be amended, as long as men were unwilling to confess them. The Suabians, Franconians, Hessians, Thuringians, Alsacers, Lorrainers, and Palatines, sought to be freed from their grievances; and to this end drew up the following bill of rights: "1. That they would themselves choose their own clergymen; 2. That they would wish to have the tithes which had hitherto belonged to their princes or the state, to be applied to the best interests of the country, or to the relief of the poor; 3. That they would no longer submit to be the property of their princes; 4. That those chase-grounds, fisheries, forests, and common lands, which the powerful had unjustly appropriated to themselves, should be restored for common use; 5. That they would no longer suffer new feudal services and contributions to be imposed on them; 6. That punishments should be awarded according to law and equity, but not according to favour or hatred." How exceedingly does a denial of these requests contradict the natural rights of mankind, and the welfare of states! But how distant was still the happy period, when princes who really think in a magnanimous and

princely manner, anticipate the just requests of their subjects, and seek to make their condition as happy as possible.

In the contest which ensued, the peasants were beaten at Frankenhäusen, Muentzer was made prisoner and beheaded, and his head fixed on a pole set up.

In the year 1529, Charles ordered a new diet to be held at Spire. At the close of this diet, a solemn act was subscribed, which, by a majority of votes, condemned the new doctrines and all further innovations, and specially prohibited the abolition of mass. Those states of the empire which were in favour of the new doctrines, declared that they were unable to understand how they could justly dare to submit to a resolution formed by a majority of votes, in regard to a matter which respected their own salvation and that of their subjects. They therefore entered their **PROTEST** against this resolution of the diet,—a step, which afterwards gave them the name of **PROTESTANTS**. And inasmuch as in distant parts of the empire they were painted in the blackest colours, and cried down as men who believed in neither God, nor in a future state, they found it necessary, for the sake of removing those prejudices, in a plain and perspicuous manner, to place before the eyes of the world, a new confession of their faith, (as far as it differed from the former mischievous doctrines,) and which, according to the best information on the subject they then possessed, they held to be true, and founded on the Bible. This confession of faith, consisting of twenty-one articles, they in the year 1530, publicly laid before the diet held at Augsburg. For the maintenance of their Protestantism, and for their own protection against the Catholic states of the empire, they concluded an alliance at Schmalkalden, in the marquisate of Henneburg, near the Thuringian forest. The Elector of Saxony, and the Landgrave of Hesse were the most powerful members of this confederacy, and on whom the less powerful members placed their whole dependence. The Catholic states on their part, in the year 1538, opposed to the Schmalkaldish alliance, their own confederacy, commonly called the Holy Alliance, concluded at Nuremberg. And being supported by this league, Charles V. now ventured to enter on the execution of the grand scheme of suppressing the Protestant confederates, and of making himself sole arbiter of all Germany. When, in the year 1546, the Protestants had reason to fear that the execution of this scheme was nigh at hand, they took the field with a respectable force. However, their army soon separated, after the Elector of Saxony had been obliged to leave it, in order to return home and defend his own country against Prince Moritz of Saxony. Charles, availing himself of this circumstance, in the year following, prepared himself to attack the single members of the Schmalkaldish confederacy, and the Elector of Saxony was to be the first victim to be offered on the altar of his ambition. This elector, who was the head of the Protestant confederacy, in the fatal battle of Muehlberg, lost both the field, and his own personal liberty. The Landgrave of Hesse also fell into the hands of the emperor. The consequence of this was, that the emperor, in the year 1548, felt himself strong enough to enforce certain articles of union, which were to remain in force until an ecclesiastical court should put an end to the religious controversies.

According to the articles of this **INTERIM**, as it was called, all the

seven sacraments were to be observed, and mass, together with all abolished papal ceremonies, were to be revived, and again brought into use. Even the Romish doctrine of the presence of the body and blood of Christ at the communion, or the doctrine of transubstantiation, as it was called, was proposed to be re-adopted; and, on the part of the Catholics, the only concession which was made to the Protestants, was the use of the cup (or wine) at the Lord's supper, the abolition of some holy days, and a permission to clergymen to retain their wives, till the decision of the council on that subject should be made known. This jarring mixture of Protestantism and Catholicism was sent to every state of the empire to be subscribed. The INTERIM caused great disturbances, oppressions, and persecutions. Many Protestants were even obliged to flee from Germany; it was very fortunate for them that there still remained a place where the Protestant religion enjoyed complete liberty. In the reign of Edward VI., Thomas Cranmer, Archbishop of Canterbury, was the great promoter of the Reformation in England. The Reformation had commenced in Great Britain, in the reign of Henry VIII., who is so famous for his cruelty towards his consorts, and for his writings against Luther, touching the seven sacraments, and who received from the pope the title of DEFENDER OF THE FAITH. Cranmer, in the name of Edward, invited over to England, Martin Bucer, Paul Fagius, and Immanuel Tremelius, who, by reason of the troubles that existed during the INTERIM, could no longer stay at Strasburg. These men, on their arrival in England, recommended the Polish nobleman, John Von Lasco, who was consequently also invited to England, from East Friesland. The number of the friends of truth daily increased in England. Martin Mikron, Gualter Delenus, and others from Flanders, Brabant, the Netherlands, and Germany, in great numbers shipped for England, took up their residence in different cities, formed themselves into independent congregations, and in the exercise of the true worship of God, set an example worthy of imitation, to the native English. Through the solicitation made in their behalf by the Duke of Suffolk, it was even allowed to the Netherlanders to hold their religious exercises in the city of London, in one of the churches which belonged to the Augustine monks. At the side of this Dutch congregation, the other congregations, composed of refugees from the continent, also flourished, received public protection, obtained churches, and were admitted to all rights and privileges. Valerandus Pollanus, a Netherlandish nobleman from Ryssel in Flanders, founded both a French and an Italian church.

In the year 1552, the INTERIM was brought to a close. The brave Moritz, who at that time was Elector of Saxony, and from whom the emperor thought he had nothing to fear, suddenly turned his weapons against him, and drove him to such extremities, that the emperor was obliged to comply with the conditions prescribed to him by Moritz. The emperor was also forced to release from confinement, John Frederick, the former Elector of Saxony, who had been taken prisoner at Muehlberg, and deprived of his electoral dignity; and likewise Philip, the Landgrave of Hesse, who had also been taken prisoner, as was before related: and the celebrated treaty of Passau was effected. By this treaty, the emperor promised never again to injure either their religious mode of worship, nor the rights and privileges of the Protestants,

but that he would within half a year from that time, appoint a diet to be convened, for the purpose of putting an end to the religious controversies which had prevailed. This important treaty laid the foundation for the subsequent religious peace concluded at Augsburg, and at once changed the whole hitherto sad condition of the Protestants. Oppression now ceased; the Protestants, the Protestant princes, and the states of Germany, now strengthened themselves in the rights and privileges which they had obtained, and in the public exercises of a pure worship of God. The banished evangelical preachers were recalled by their respective congregations, or others, entertaining the same sentiments, substituted in their stead. Many a small congregation increased to a large one; and in other places, new and flourishing congregations were formed.

According to the treaty of Passau, a diet, as has already been mentioned, was to have been held within six months, but it was delayed till the year 1555. On the 6th of February, in that year, Ferdinand, the King of Rome, opened the diet. After a great variety of matters had been agitated, there was at length, on the 25th of September, in that year, a complete religious peace concluded by the diet. The principal articles of that peace were: "That the emperor, the King of Rome, the electors and other states of the empire, should not in any manner whatever, impose hardships on any of the states who assented to the confession of Augsburg, on account of the religious doctrines contained in that confession of faith, nor on the practice of those doctrines; but should leave those states, as well as their respective subjects, in the quiet enjoyment of their religious *belief*, the ceremonies and regulations observed in their churches, and likewise of their property. That the religious controversies should be ended only by Christian and friendly negotiations. That archbishops, bishops, prelates, and other divines, who should in future confess themselves to belong to the confession of Augsburg, should, (which however was objected to by the evangelical states of the empire,) lose their archbishopricks, bishopricks, prelacies, benefices, and the revenues therewith connected. That the ecclesiastical livings which had been sequestered, and had not been in the possession of any of the clergy at the time of the conclusion of the treaty of Passau, nor afterwards, should remain in the possession of those to whom they had reverted. That the ecclesiastical courts of bishops were abolished in regard to religious matters affecting the members of the confession at Augsburg. That the free knighthoods should be considered to be included in this peace, so that in regard to the new religion alluded to, they should not be oppressed nor aggrieved by any one. And that in all the free and imperial cities, likewise, wherein there should be professors of both religions, they should in future live together in a peaceable and unmolested manner; that neither party should create any difficulty to the other; but that each party should leave the other in the peaceable and quiet possession of its religion, faith, religious ceremonies and regulations, as well as property."

By this peace, the Protestants in Germany obtained the long wished for liberty of conscience; and being now freed from the grievous yoke of a foreign pontifical power, they could publicly, and without molestation, regulate and perform their religious worship according to the precepts of the Bible. They would indeed have been very glad to see that

all restraint had universally been removed ; and that every one had been permitted to choose which of the two religions he pleased. But this object they could not accomplish ; and it was with much difficulty, that on the day immediately preceding that on which the religious peace was made, they received from the Roman king, the declaration in behalf of their religious brethren who inhabited Catholic countries, and whose princes professed the Catholic religion, that knightships, cities, and communes, which in such countries acknowledged themselves to be attached to the confession of Augsburg, should not be forced to relinquish that confession.

Sad changes, in the mean time, took place in Great Britain, in the English church. While the situation of the German Protestants took a change so much to their advantage, their brethren in England and in the Netherlands sighed under great persecutions ; where, on the part of the Catholics, no means were left untried, to force the Protestants either to a union with themselves, or to condemn them as heretics, and where the flames of a stupid papal fanaticism fiercely raged. Edward VI., King of England, died in the bloom of his youth, in the sixteenth year of his age, and the seventh of his reign, on the 6th of July, 1553 ; a prince, if we consider his years, elevated above all praise, and was the wonder of his time. With him died the Reformation in England ; and the foreigners resident there, by his death, lost their protection. It was in vain that attempts were made to raise to the throne his cousin Lady Jane Grey, who was so deserving of the diadem, and who had been nominated in the will of Edward. The will of Henry VIII. was in favour of Mary, the deceased young king's eldest sister ; which circumstance gave validity to her pretensions to the throne, and deprived Lady Jane Grey of both the throne and her life.

Mary was strongly devoted to popery, yet she promised that she would cause no changes or innovations in the religion introduced in the reign of Edward VI. ; but that she would be contented with the private enjoyment of her own religion. But it was soon perceived how insincere she had been in her promises. In order to strengthen her party, and to assure herself of the throne, her hypocritical mouth made the promise ; but after having gained her object, she wholly disregarded her engagements, and in a faithless and cruel manner gave up all spirit of toleration. The popish party, in the course of a few weeks, obtained a complete ascendancy, and the bishops, who, during the former reign, had been displaced, were now reinstated. A blind religious zeal, and a bitter, boundless spirit of revenge, being combined with power, the whole force of darkness was employed in destroying the Protestants. The purer and more beautiful worship of God established during the reign of Edward, was prohibited under the severest threats, and entirely discontinued ; and popery was restored, to complete the shocking work of persecution and destruction. The constant and sincere friend of truth was imprisoned, led to the scaffold or to the stake, and if a foreigner, sent back across the sea. The most learned, pious, and virtuous Englishmen, if they evinced the least independence of mind, and spoke in favour of the Reformation, were consigned to the flames enkindled by the most infuriate fanaticism that ever disgraced human nature. This cruel persecution began by the martyrdom of Hooper, Bishop of Gloucester.

ter, and Rogers, Prebendary of St. Paul's. And Goldsmith says : " Bonner, Bishop of London, bloated at once with rage and luxury, let loose his vengeance without restraint, and seemed to take a pleasure in the pains of the unhappy sufferers ; while the queen, by her letters, exhorted him to pursue the pious work without pity or interruption. Soon after, in obedience to her command, Ridley, Bishop of London, and the venerable Latimer, Bishop of Worcester, were condemned together. Ridley had been one of the ablest champions for the Reformation ; his piety, learning, and solidity of judgment, being admired by his friends and dreaded by his enemies."

Those innocent victims of the cruel bigotry of Mary, and her no less bigoted and cruel advisers, were executed together. After being brought to the stake, they mutually comforted each other, and suffered with unexampled fortitude. That pious resignation and firmness which they displayed in the hour of death, furnished a complete proof of their being fully convinced of the justice of the cause in which they had been engaged.

"It was computed," Goldsmith says, " that during this persecution, two hundred and seventy-seven persons suffered by fire, besides those punished by imprisonment, fines and confiscations. Among those who suffered by fire, were five bishops, twenty-one clergymen, eight lay-gentlemen, eighty-four tradesmen, one hundred husbandmen, fifty-five women, and four children."

Foreigners were at the commencement of these cruel proceedings more mildly treated than the native English, and were permitted to leave the country and return home. But after a while, Mary showed neither lenity nor indulgence to any ; all were indiscriminately made to feel the hand of persecution. Even the bones of Bucer, who died not long after his arrival in England, were dug up, and publicly burned. Foreigners were now obliged to flee from that country. In the year 1554, Valerandus Polanus, together with most of the strangers fled, and with them, several English families. The change which had taken place in Germany, the treaty of Passau, and the religious liberty acquired by the Protestants in that country, now favoured the refugees from England, in a manner highly agreeable to their wishes. Valerandus Polanus, with a part of the Walloonish and Flemish congregations, betook himself to Frankfort on the Maine, others went to Hanau, the Netherlands, and Switzerland. That part of these refugees who arrived at Frankfort, met with a very friendly reception ; were invested with the rights and privileges of citizens, and on the 19th of March, 1554, obtained a church for their religious exercises. They now wrote to those of their religious brethren, who were still scattered about in England : informed them of the friendly manner in which they had been received at Frankfort, and advised them to come over to them : in consequence of which, many also went over to them. It was in this manner that the first French, English, and Dutch congregations arose at Frankfort. The most distinguished men among the English who fled thither for refuge, were Edmund Sutton, William Williams, William Whittingham, and Thomas Wood.

Such were the inestimable advantages and blessings which resulted from the formal religious peace, concluded at Augsburg in the year 1555. This peace confirmed the liberty of conscience, and by means of this liberty

the Reformation was spread far and wide. The persecuted who fled from France, England, and the Netherlands, to seek an asylum in foreign climes, now received in Germany the kindest welcome, and were treated as brethren. They received that freedom of conscience, that noblest birthright of man, for which, in their own native countries, they had sighed and supplicated in vain.

But always will humanity shudder at the blind and relentless fury of papal persecution exhibited in Albion, were not only, as we have seen, the native sons of that far famed isle, were by a ruthless and superstitious queen, sent to the scaffold or to the stake, or immured within the gloomy walls of a dungeon; but from whence she also drove those, who during the former reign had fled thither, as to a place of refuge against persecutions experienced at home, for adjuring the despotic power of the pontiff of Rome. But the victory obtained by the brave Moritz, over the cruel and ambitious Charles in Germany, broke the fetters of despotism, and humbled the arrogant pretensions of the pope, who had assumed omnipotent power on earth; before whom the greatest potentates almost prostrated themselves in the dust, and who could once at pleasure dethrone kings and emperors.

But religious liberty was not restored to the continent only; in England likewise, the once ascendant power of popery fell to decay with the death of merciless Mary. At the accession of Elizabeth to the throne, the glorious light of reason again dawned on the oppressed, and dissipated the gloom. There also, man recovered the freedom of conscience, under the reign of this wise queen, and the Protestant ascendancy was restored to the state in which it was during the reign of Edward the VI., and even to a more flourishing condition. And it will not be risking too much to say, that the benign influence of the Reformation, gradually extended in different degrees to almost every part of the civilized world.

Although it ought to be candidly acknowledged, that much praise is justly due to several good princes, and other virtuous and eminent men, for the active and meritorious part they took in promoting the work of the Reformation after it had been commenced; yet it was Luther and Zuingle, and other reformers even preceding them, who laid the foundation of this religious change, which forms so important an epoch in the annals of the world. To Luther and Zuingle, above the rest of their immediate associates, are we especially indebted for their ardent, unwearied, and perilous exertions to effect this change. Zuingle, alas! was unfortunate, he fell in battle, a martyr for the cause of truth. But Luther was more successful. He had the satisfaction of witnessing the accomplishment of his object. And the consciousness of his having acted so distinguished a part in settling on a firm and permanent basis, that liberty of conscience, and that rational religion which we now enjoy, must have greatly tended to sweeten the latter part of his life. Had it not been for the exertions of Luther and his associates, to release the world from papal bondage, we would most probably still wear the shackles of popery. Bloody religious wars indeed broke out after the death of Luther; and no pains were spared to destroy the fruits of his labours; but the utmost efforts of antichrist were all in vain; the Protestant religion was too firmly established to be suppressed; it again prevailed at last. And to the latest posterity, may it continue to prevail and bless mankind.

LIFE OF
MARTIN LUTHER,

BY

JOHN FREDERICK WILLIAM TISCHER.

ABRIDGED.

CHAPTER I.

BIRTH AND EDUCATION OF MARTIN LUTHER.

As a bright morning dawn is not always the precursor of a splendid day, and a cloudless sky, so is an illustrious pedigree no indication of renowned deeds and great talents. The great instructress of mankind, the history of the world, presents us with exalted and beneficent men, who descended from parents of low degree, and whose own noble actions raised them to celebrity.

A striking proof of this fact, we behold in the GREAT LUTHER, whose parents were poor and humble. His father, John Luther, a miner, and his mother Margaret, the daughter of one Lindeman, resided in the village of Möre, between Eisenach and Salzungen. In the year 1483, they took a journey to Eisleben to attend the annual fair, where he was born on the 10th of November at 11 o'clock at night. He was baptized on the calendar day called Martinus, and according to the custom of those times, to name the children after their baptismal day, he was consequently named Martin Luther. He was yet very young, when his father moved with his family to Mansfeld, for the purpose of seeking employment in the celebrated mines which then were at that place. It was there that the father was held in the highest esteem on account of his strict observance of the moral duties, and his pious behaviour; which virtues he manifested in an especial manner, by the extraordinary care he bestowed on his son. He was therefore not only a good man; but was also what many forget to be, a good father. And inasmuch as he would lose no time in having his son trained to virtue, he carried him in his arms to school at Mansfeld, and committed him to the care of his preceptor, with the strongest injunctions to be strict in his discipline with him; and his instructor was consequently so severe, that

Luther himself once confessed, he had on a certain occasion been fifteen times in succession thoroughly chastised with a rod. When he was in the fourteenth year of his age his father sent him to Magdeburg, and as he there found no assistance to promote the education of his son, he in the following year sent him to Eisenach. He there joined the choir of academical scholars, and was obliged, with other poor students, to earn his bread by singing before the doors of houses. And this bread music, as Luther himself termed the singing before the doors, hardly afforded him his necessary support, and this mortifying necessity was embittered by the circumstance, that he was often obliged to take up with refusals and taunting replies, which he received instead of the hoped for donation of bread.

It is a maxim, the correctness of which is confirmed by experience, that when the unjust treatment given to any person has been pursued to the utmost degree of humiliation, it then moves with pity the hearts of even those who had only in a smaller degree humbled the unfortunate subject of their insults. Hard language and bitter reproaches heaped on him at several doors had one day filled him with shame, and entirely dejected the mind of young Luther, when the worthy wife of an upright citizen, whose name was Conrad Cotta, penetrated with pity, called him into the house, and refreshed the hungry youth with food. History, with gratitude, preserves and records this long forgotten name of his benefactor, conscious that he was an instrument in the hand of providence, to cherish a talent, which afterwards yielded such excellent fruits.

And you, who may chance to read this narrative, do you know how many great deeds that youth, to whom you show acts of kindness, may one day perform. It is sufficient to say, that this good woman was so exceedingly pleased with young Luther, that she, after having obtained the consent of her husband, determined to take him entirely into her house, and to provide for him food and clothing, that he might without interruption and care for his support the more zealously pursue his studies. And this he also did, and having during his scholastic years spent his time in the most advantageous manner in study, he left Eisenach, where he had stayed three years, and went to Erfurt in the year 1501, to the university. And there, too, he did not fail to apply his time in the best manner, and to acquire that knowledge of things which might contribute to make him a useful man. In his youth already, he more especially began to awaken in his mind pious and religious feelings, and commenced each day with prayer and raising his heart to God. And hence he always repeated the saying: "He who prays as he ought has already half finished his studies and his labours." The man who knows how he who is engaged in prayer discovers in himself dormant powers of mind, and confident of the efficacy of prayer, not only becomes inclined to use them, but also feels that he is pledged to exert them, will readily agree in opinion with Luther. He every morning awoke very early, and seldom suffered himself to be surprised in bed by the sun; because he knew very well, that he who is awake during the morning hours lives almost one-third longer than he who sleeps them away. His close application to study was perhaps also

the cause, why especially in his younger years he had a spare and pale visage. Books were his most agreeable companions, and the perusal of them his most pleasant employment. On a certain occasion, when in the library at Erfurt he was taking a look at the books, a Bible happened to be the first volume on which he laid his hands. He hardly trusted his own eyes, when to his astonishment he found it to contain more than he had expected. "When I was twenty years of age," he once wrote to some person, "I had not yet seen a Bible. I thought the whole Bible contained only those gospels and epistles which were read on Sundays. At length I found a Bible in the library at Erfurt, which I read with the greatest admiration." So great was the ignorance of those times, that even the learned were unacquainted with the Bible. How much gratitude do we owe to providence which permits us to live in better times! His indefatigable industry at that time already procured him honour and respect with all who knew him. He indeed became interrupted in his studies for some time, by a severe sickness, which however was not followed by any serious consequences. An old and respectable clergyman paid him a visit while he lay sick, and bade him to be comforted, for God would not let him die, but would yet make a great man of him. For, added he, whom he loves, him he early visits with affliction, in which patient people learn a great deal. However little this man could claim the character of a prophet, yet the active and lively spirit of young Luther inspired him with the hope of much future good. In short, Luther found himself so much cheered and strengthened by those encouraging expressions, that from thenceforth he exerted all his powers to fulfil the wishes of the old clergyman.

CHAPTER II.

HIS DETERMINATION TO BECOME A MONK.

AFTER Luther had enriched himself with much information, and had cultivated his mind according to the manner of those times, he, in the year 1505, became a master of arts, whereupon he began to be useful to others by the instructions he gave them. "I do not consider," Luther then wrote, "the honour of being a master of arts to be any thing extraordinary, but however that may be, I will now by unceasing study take care not to put the German masters of the arts to shame, through my own ignorance." It was the wish of his father that he should devote himself to the study of the law, and he had also fully resolved to yield obedience to his father in this respect. However, certain circumstances intervened, which changed his determination, and which in a particular manner occasioned him to turn his attention to the study of divinity. And even if his sicknesses, which caused him to place his mind more on God and on religion, than on any other object, had no particular share in producing this resolution, yet the death of one of his best friends, who sank down at his side, being struck by lightning, in

a peculiar manner fixed this determination. According to the account given by others, his bosom friend was surprised by night, and was stabbed, while a terrible thunder storm gathered over the city, and his house was struck by lightning. This sudden occurrence shook his warm and melancholy temperament to such a degree, that he, being led astray by false ideas of religion, considered this catastrophe as a call from heaven to devote himself to God, and as he was quite beside himself through the fright he had received, he instantly made a vow to become a monk. The silly belief, which was prevalent at that time, that a person could in this situation of total seclusion and separation from worldly occupations and modes of life, far better and more fervently serve God, than in any other condition, was alone the cause of this resolution. He writes himself: "I did not fondly nor willingly become a monk, and much³less from a desire to indulge myself in gluttony, but when I was suddenly surrounded by the terrors and fears of death, I took a reluctant oath, and made a forced vow." His resolve was quickly made, and as quickly carried into execution.

He discovered his intention to no one, and with much satisfaction yet spent an evening with some of his friends whom he had invited, and on the following day took with him only a few books, and went into an Augustinian Cloister, into which he was received without any difficulty. After he had already taken this step, he informed his friends, in writing, of his altered situation, and bade them farewell, as if he had now forsaken the whole world. His friends, who were naturally astonished at this undertaking, in vain sought to persuade him to relinquish a monastic life. But no one took it harder than his father, who told him to reflect "whether he ought to lose sight of the fourth commandment, which says, Honour thy father and thy mother."* He belonged to that usual description of fathers, who, without consulting the inclinations and capacities of their children, appoint them for a profession and course of life, which appears proper to themselves. When Luther himself already had children, he wrote, "I do not wish to force my sons to any particular profession or business. I think I have done enough for them, if I have educated them in the fear and love of God. The rest is not my business." But how extremely the father, who does not appear to have been a friend to the monastic life, was offended by the determination of the son, Luther himself furnishes as a proof, the circumstance, that after this event, his father called him only *du*,† whereas he had before, out of respect for his learning, honoured him with the word *ihr*.‡ The offended father, whose repeated solicitations to change his purpose were fruitless, at length acquiesced in his son's resolve, and quietly waited to see what could be effected by time, which often has in its train repentance for rash undertakings. For repentance, occasion was soon found. The course of life led by the monks, their manners and behaviour, their hypocrisy, and the whole regulation of

* This, with the Lutherans, is the fourth commandment, with other denominations, the fifth.

† The German word *du*, signifies, you; and is a pronoun used in addressing in seniors. The word *ihr*, has the same signification, and is a plural pronoun, used out of more respect in addressing one's self to another.

the cloister were disagreeable to him. He plainly saw that the monastic life was contrary to the design of the Creator, and the destiny of man. There lacked but very little, and the fire of his towering mind would have been extinguished, and the germ of his great talents destroyed. He had already fallen into a sort of gloomy heaviness and sorrow of mind, of which he indeed complained to his father confessor: but who dismissed him with the assurance that the present state of his mind would be changed by the lapse of time. And besides all this, he was in the beginning obliged in the cloister to perform the lowest offices, and at one time to serve as a doorkeeper, at another, according to the custom of those times, with a bag in his hands, to beg alms for the cloister, by which services he was to his great chagrin very much interrupted in his studies. But notwithstanding all this, he endeavoured to profit by the leisure time which still remained to him, and to spend it in reading the Bible, by which means he prepared himself for the great work which he afterwards accomplished. He at the same time punctually observed whatever he had to perform as a monk, which attention to his monastic employments he now considered as his duty. "It is true," he writes, "I have been a pious monk, and so strictly did I observe the duties of the order to which I belonged, that I dare not mention it. And if ever any monk has ever entered the kingdom of heaven by monkery, then I also would have entered it; and of the truth of this, all my fellow monks who were acquainted with me will bear me testimony." He carried his conscientiousness in these things so far that, when through study he had neglected some hours of prayer, he shut himself up in his cell for several days, to regain the time which had been lost. And thus was he, at this early period of his life, the conscientious man, who punctually performed whatever he considered to be his duty. His gloominess of mind in the mean time increased; so that his health, and even his life would have been sacrificed, had he any longer continued in this situation. And to the melancholy state of his mind, was superadded the circumstance, that his brethren of the cloister, instead of encouraging him, and procuring for him some alleviation, only endeavoured still more to depress his spirits. A monk so learned, so capable, so conscientious, and so far surpassing all other monks, they had never yet had in the cloister. What then could be more natural, than that he should become an object of envy and suspicion, whose society they avoided?

CHAPTER III.

LUTHER CALLED TO WITTENBERG.

UNDER these circumstances it so happened, that he was suddenly rescued from his sorrowful condition. The friend and well wisher of Luther, was a nobleman by the name of Von Staupitz, a respectable man, who not only presided over the Augustinian monks in Germany, but who also fully enjoyed the favour and confidence of the Elector of

Saxony, Frederick the Wise. Among other things, this elector, who, in the year 1502, established a university at Wittenberg, proposed to him that he should provide good teachers for that university. Von Staupitz, who knew Luther to be a well informed and useful man, recommended him, and in the year 1508, himself appointed him for that institution, as a public teacher of philosophy. Luther left Erfurt, and as a young man of twenty-five years of age, arrived at Wittenberg. It was here that his mind, overcharged with new employments, and having for some time been diverted from theological sciences, gained new strength, and was prevented from indulging itself in its usual gloomy reflections. His former vivacity now returned, and he zealously cherished this new branch of erudition, however little he was inclined to it. One event rapidly succeeded another. He had not been long at Wittenberg, before a church living was offered to him. But of this offer he did not accept, until after much persuasion had been used with him. It was in vain, that he at one time plead in excuse his feeble health; at another, his want of ability, to get rid of this call. "It is no trifling matter," he said, "publicly to speak and preach to the people." So high and important did he deem public offices in general, and especially that of a teacher of religion. So much consideration did he use, before he accepted of it. In the mean time, however, he applied his time principally to the perusal of the Bible, and continually sought to obtain a more correct knowledge of the true meaning of Christianity, and to enter more deeply into its genuine spirit. His uprightness as well as his great learning, soon procured for him universal love and esteem. Staupitz gave a peculiar proof of the confidence he placed in Luther, by commissioning him in affairs which related to the Augustinian order, to take a journey to Rome, for the purpose of submitting to the pope for his decision, certain controversies which prevailed in that order. On receiving this charge, Luther, in company with another monk, went to Rome. Before he had reached the frontiers of Italy, he happened to meet with some other monks, who, contrary to their rules, were eating flesh on Friday. Luther, who still adhered to all papal ordinances, admonished them to abstain from that practice, and to consider that it was interdicted by the church of Rome. The strict observance of the rules of his order still appeared to him be as important as the fulfilment of the Christian moral law. He still believed the pope to be entitled to boundless reverence and unconditional obedience. Those monks were not a little frightened on being detected by so zealous an adherent of the pope, and came to the resolution of secretly assassinating Luther, because they were very apprehensive that he would inform against them, and cause them to be punished. But Luther fortunately received information of their design, and escaped their hands. He was however very much out of health during the remainder of his journey, and it was only when he recollected the saying, "the righteous shall live by his faith," which he used to term his strength-administering words, that he forgot his bodily pains. At length he arrived at Rome, and happily accomplished the business with which he had been intrusted, that is, with no less integrity than prudence. But what was of more importance to him than the successful termination of his mission, was

the accurate knowledge he had acquired by this opportunity, of the constitution of Rome, and of the Italian clergy. His reverence for the pope was then already diminished, after having become more accurately acquainted with the dissolute manners of the palace, the licentious lives of the priests, the small respect for religion, and the difference among them, between the appearances and the reality of religion. Among other things he was displeased with the want of seriousness and solemnity, as well as with the rapidity, with which the clergy at Rome read their public prayers. These are his words: "I had hardly finished reading a mass, when they had already read a dozen of them, just as if a person were praying for wages." And it may with truth be asserted that at Rome, the foundation was laid for his future abhorrence of all popery. In Rome, the first sparks of doubt flew into his soul, which, perhaps, while he was unconscious of it, but faintly glimmered, but which, with the first opportunity that might present itself, were destined to rise up into a flaming fire. He afterwards himself confessed how advantageous this journey had been to him, and assured those to whom he mentioned the matter, that he would not for a thousand guilders that he had not taken a journey to Rome. By this journey and the happy accomplishment of the objects of his mission, he besides gained the love of Staupitz in a still higher degree. And when his learning continued to become more universally known, and the elector himself had heard him preach, he was obliged, at the request of Staupitz, to resolve to become a doctor of divinity. And although the elector promised to defray the expenses of his appointment, yet he felt no inclination for this office. Among the many other scruples which his modesty suggested, he alleged his youthfulness, (for he was only twenty-nine years of age,) and his sickly condition, saying that he was a weakly, sick brother, who would not live much longer, and that it would be better to seek for such as were capable and healthy. Staupitz replied in a joenlar manner: "Our God will soon have much to do in heaven and on earth, and will therefore stand in need of many young and industrious doctors, by means of which he may accomplish his purposes." He therefore, in the year 1512, received the title of Doctor of Divinity, and considered this acquired honour as a new motive why he ought still more to store his mind with useful knowledge. To this end he applied himself with the utmost industry to the study of the Hebrew and Greek languages, that by means of them he might not only himself better understand the Old and New Testament, which were hitherto known from only a Latin translation, but that he might also impart instruction therein to others. Whoever entered with him into a learned conversation, him he directed to the Bible, and thereby showed the necessity of drawing all knowledge concerning God and Jesus, from this only fountain. For otherwise, he thought a person would never obtain any certain conviction of mind, and that the mere quotation of the opinions of others, the mere assumption of their assertions without proofs, could produce no conviction. Such, too, was the purport of his sermons. But because in this respect he differed from many brethren of his order, who paid but little regard to the religious instruction contained in the Bible, but so much the more to useless

fables and fictions, insipid trifles and absurdities, he was at that time already doomed to experience their hatred and aversion. And the less able they were to oppose the grounds he had taken, by any solid reasons, so much greater was their antipathy against him. And experience frequently teaches, that the less able men are to justify themselves, the more will they seek refuge in base acts of persecution and revenge. Luther also soon found opportunities to effect many useful changes among his brethren of the Augustinian order. Von Staupitz, who was invested with the chief presidency over forty Thuringian and Meissenian cloisters, was obliged to undertake a journey for the transaction of public affairs intrusted to him by his prince, and committed to Luther the superintendence over these cloisters during his absence. Luther was requested by Staupitz to visit them all, and to make an inquiry into their regulations. It was here already, that he imparted new doctrines and truths to the minds of men, and also acquired a more accurate knowledge of the wants and defects which prevailed in those monasteries. He particularly made it his business in those places, to which on that occasion he went, to establish schools, which at that time were but seldom to be found. "Without schools," he said, "mankind become bears and wolves. Things cannot in this respect remain as they are. We will therefore exert ourselves, and appoint school-masters. If I were not a preacher, I know of no profession on earth of which I would be fonder than that of a preceptor. But men must not pay regard to the *compensation merely*, which is annexed to that employment, nor to the esteem in which it is held by the *world*, but to its value in the sight of *God*." He enjoined on the monks, the diligent perusal of the Bible, and to that, above all things, to unite a holy and virtuous life. And through his advice, the exceedingly useful alteration was effected, that now, less useful books were no longer permitted to be read to the fraternity in the cloisters, but the Bible alone. This was already one step farther towards the subsequent greater change. Upon the whole, if we closely observe how both Luther and the persons with whom he was intimately connected, were prepared, and, as it were, involuntarily led to the accomplishment of the reformation which followed, we cannot deny that it was the work of Providence. To direct and conduct all this, there was absolutely more than human power required.

The manner in which this great work was effected, entirely resembled the wise means by which God brings to pass his other designs. It is only by degrees, only step by step, and never by a single leap, that great occurrences develop themselves, when God directs them. Not sudden is the transition from day to night, nor from winter to summer; and not all at once did Luther become a reformer. A thousand intervening small circumstances and changes, which were hardly observable, and which escaped the sight of mortal eyes, were destined to precede this event; but each of those circumstances, small as it was, was a nearer approach to the accomplishment of the *great whole*. Thus governs the Eternal Being!

Schoolmaster

CHAPTER IV.

LUTHER OPPOSES TETZEL.

WHAT made Luther a great man was his unshaken reliance on God, and a boldness which dreaded no human being, however elevated his rank or station in society might be. This is the first requisite in a teacher of truth. Whatever he considered to be true, that he also freely spoke and taught, even if he had to fear that thereby he might offend this or that great man. Such was his character at that time already. A proof of which the following history furnishes. The Elector of Saxony had issued a decree, which Luther considered to be of very pernicious tendency. He therefore wrote to one of the electoral counselors as follows: "Your elector is delighted with many things which have a splendid appearance, but which are displeasing to God. I do not deny that the man is extremely shrewd in worldly affairs, but I look on him as being almost sevenfold blind in things which respect God and the welfare of souls. I do not wish to have this supposed to have been said in a private corner, as if I were a slanderer, nor do I wish you to keep it a secret; but on the contrary, I am rather prepared to tell him this to his face." The elector was informed of these bold declarations, and, what is very singular, only continued to esteem him more and more on that account. When the elector shortly afterwards made him a present of some cloth for new garments, which at that time was considered as a present of great value, he wrote to the father confessor of this elector, as follows: "I am thankful for the clothing, and it is better cloth than is suitable for a friar's cloak; if it were not a gift from a prince, I would not wear it. The information you give me, that the illustrious prince often, and with feelings of friendship, thinks of me, does, indeed, afford me no joy. But I pray that the Lord God may reward his humility with honour. For I am not worthy of being thought of by any person, much less by a prince." Luther, in the year 1517, also became acquainted with George, Duke of Saxony, when he preached a sermon before him at Dresden, a city which, at that time, did not belong to the electorate; on which occasion he however drew upon himself undeserved spleen and malice. The words of his text were: "Ye know not what ye pray for," and he discoursed concerning many foolish wishes and supplications which many persons make to God, without really knowing what is good and profitable for them. But inasmuch as he in his sermon opposed many prevailing errors, and many passages of his sermon were falsely construed as scoffs and reproachful allusions against the court, he did not receive that approbation from the duke which was expected. On the contrary, the duke, from that time, became his enemy, and afterwards, during the reformation, by every means in his power, opposed him.

And this great change or reformation was brought many degrees nigher, in 1517, through the following occurrence: A Dominican monk, by the name of John Tetzl, had, from the pope, Leo the X., re

ceived permission to preach the doctrine of indulgences. The custom of subjecting him who had committed gross misdemeanors and crimes, to various ecclesiastical punishments, had at that time been introduced. By means of indulgences, the offenders were absolved from their punishments, on paying a certain sum of money. But this practice was not accompanied by the opinion, that through the pecuniary penance the punishment of God could be escaped. But Pope Julius the Second had already abused the granting of indulgences, for the purpose of collecting the vast sums of money required for the building of the magnificent St. Peter's church at Rome, and empowered certain persons to recommend the virtue of indulgences, and, like merchants, to offer this holy commodity for sale. The reigning pope, Leo, was not less avaricious of money, for he loved great pomp and expense. No wonder, then, that he ordered this infamous traffic to be continued. One of the persons commissioned by him for this purpose, was the above mentioned Tetzels, but who was the most shameless of the whole of them. This man persuaded the ignorant people of that time, that whoever should, after the commission of sins, bring him good money, would immediately be acquitted from all future punishments of God. It is reported that whenever he attempted to practise this fraud, he used the following profane expressions: "As soon as the money jingles in the coffer, the soul jumps into heaven." He at least praised his wares so highly, and in so shameless a manner, that all the people, in the full hope of obtaining pardon for their sins, streamed to him and filled his coffer. This prevented all true repentance and amendment of life, and was diametrically opposite to Christianity and the precepts of Jesus, but yet very flattering and agreeable to credulous people, who wished to persevere in their sins, with an undisturbed and quiet conscience. And he actually extended his commerce in this way as far as to Zerbst and Jueterbog,* and advanced high to Wittenberg. However, that was the place where he met with opposition. Many of the inhabitants of Wittenberg had already provided themselves with letters of indulgence. Some of them came to the confessional of Luther, and indeed very freely confessed to him their heinous sins, but he could discover in them neither remorse nor symptoms of amendment. Luther, who was surprised at this circumstance, accused them of their unconcern of mind, and refused to grant them absolution. But when they had reference to their letters of indulgence, and endeavoured to quiet their consciences with them, he declared expressly, that those indulgences could have no efficacy in that respect; and that, without an actual reformation of life, God had never promised to forgive sins. What he then told them, he afterwards publicly repeated in one of his sermons; and in proof of his assertions, quoted the following scriptural passage: "Unless ye repent, ye will likewise all perish." Those people, therefore, who had fared so badly with their letters of indulgence before Luther, went back to Tetzels, and complained

* At the latter place the great chest is still shown, in which Tetzels is said to have kept his money, if the fable is true. The author of this biography, formerly superintendent at Jueterbog, caused this chest to be removed out of the church, to which this relic of superstition was at least no ornament, to a private place, where it may, together with the name of its former unworthy owner, rest in eternal oblivion.

of the unprofitable disbursement of their money. This circumstance so enraged Tetzel, that he vented against Luther the most opprobrious language. And still to maintain his authority, he caused large piles of wood to be erected and set on fire at Jueterbog, intending thereby to signify, that he had received orders from the pope to burn all those who should dare to oppose him, and the most holy sale of indulgences. Luther, who was not dismayed by this threat, in order to oppose Tetzel in such a scandalous business, at first wrote to some of the bishops, and prayed them to put a stop to this evil, and not suffer the people to be led into such errors. But some of them did not reply to him at all, and others declared that they did not dare to act contrary to the mandate of the pope. And such is, even at the present day, often the case. The fear of man prevents many from doing such laudable deeds as they themselves acknowledge to be good, and would otherwise gladly perform. But not so our Luther. When he saw that no assistance was to be expected from that quarter, he attempted by his own means to effect his object. He therefore risked the bold step, drew up ninety-five theses on the 31st of October, 1517, posted them up at the palace-chapel at Wittenberg, and offered publicly to discuss the matter with every one who should not acknowledge the truth of those theses. These brief positions contained nothing more than the truth, that absolution did not procure from God the pardon of sins; and that forgiveness could be obtained by true repentance only, and a return from vice to virtue and righteousness. What happened? None of them ventured to enter into a controversy with him concerning this matter, while the greater part of sensible men fully coincided with him in his opinion. And every one was astonished at his intrepidity in acting in direct opposition to the pope, and thought they could already see poor Luther burning on the pile of persecution. For that he would accomplish his object no one believed. Many of his friends said to him: "My dear brother, creep into your cell, and chant: Have mercy on me!" Among others, one of them said to him, "My dear brother Martin, if you can abolish purgatory, and the sale of indulgences, then you are a truly great man." In short, whoever loved Luther, begged and supplicated him for the sake of his own welfare, not to expose himself to such evident danger, but to revoke all he had done. But what appears impossible to small and cowardly souls, that is, however, possible for a man of courage and decision. Luther had scarcely posted up those theses, when they were universally known. In the course of a fortnight almost all Germany had become acquainted with this event. The report of this occurrence was spread over every country with incredible rapidity. The greatness of the undertaking itself, and the general complaint against indulgences, which none, however, dared to attack, were the cause of the rapid circulation of this news. For no man who loved his native country could be pleased with indulgences, if he only considered what large sums of money were, by means of the sale of them carried out of the country to Rome. Luther caused the proofs, by which the grounds he had taken could be supported, to be printed, and sent them, together with a respectful letter, to the pope. He did not at that time intend, as has been laid to his charge, to oppose the pope himself. His only intention was to put an end to the

sale of indulgences. The pope himself, Leo the X., did not consider his conduct as a formal opposition, but viewed the whole affair as a dissension only among the monks. He even praised the excellent talents of Luther, and attributed the complaint preferred against Luther by the Dominicans, to that envy and jealousy with which at that time Dominicans and Augustinians, two entirely different orders of monks, persecuted each other. Luther himself, in this attack on the traffic carried on with indulgences, was so very far from harbouring any corrupt designs, that nothing but the pure love of truth stimulated him to take this step. And the accusation which was made against him, that hatred merely against the order of the Dominicans, and envy against Tetzels, who was enriching himself, had induced him to take this step, is a work of malignant slander, which of itself falls to the ground, if the rest of Luther's behaviour is contrasted with it. Let us hear what Luther himself says on this occasion. "Whoever intends to undertake a good thing, let him be careful to commence and risk the doing of it with a reliance in the goodness of God, and by no means to confide in the aid and comfort of man. And further, he should fear neither man nor the whole world. For this verse will not lie: *It is good to trust in the Lord.* But he who is unwilling, nor dares to trust and confide in God, would do better not to undertake anything which is divine and salutary, with a reliance on human aid. As to my attack on indulgences, the whole world stares at it, and thinks I had undertaken a thing too great for me: to this I answer: dear people, if this thing is not begun in the name of God, the attempt will fail; but if it is commenced in his name, then let him see to it, and direct the matter as it shall seem good to him." And in another place, he says: "As to what respects my enraged enemies, who threaten me in so violent a manner, and pursue and endeavour to ensnare me, I know not what to answer, except that he who is poor has nothing to fear. I have neither money nor goods, nor do I desire any. If I have had a good report and honour, it is sufficient. This mere paltry body, weakened by a sense of constant dangers and misfortunes which await me, is all that remains, if they destroy this brittle frame, by insidious or forcible means (to do God a service,) they will surely do me no great injury, they will then only shorten my life by an hour or two, and so much the sooner help me into heaven. I will praise and magnify Jesus as long as I live. But if any person should be unwilling with me to sing to his praise, and give thanks to him, it is not my concern. Let him, if it pleases him better, howl by himself." Are we not constrained to love the man, who, amidst his dangers, thus thought and spoke in behalf of the cause of truth?

CHAPTER V.

THE FURTHER CONSEQUENCES OF LUTHER'S OPPOSITION TO TETZEL—HIS JOURNEY TO AUGSBURG.

LUTHER now expected that the pope would perceive the reasonableness of the matter in which he was engaged, and would cause justice to be done to him. But he says, "When I expected a blessing, thunder and lightning were fulminated against me. Tetzel was acquitted, and I was obliged to suffer myself to be devoured." And to this persecution the Dominicans contributed the principal share. Inasmuch as Tetzel, one of their chief supporters, had met with such opposition from him, they thought it to be their duty to avenge his cause, and made *his* controversy that of their whole order. Even when it already appeared as if the whole affair would soon be laid aside, they, by their importunate entreaties, and by incensing the pope against him, brought matters to that pass, that Luther was cited to Rome, to defend himself in regard to his conduct. The pope himself wrote to the Elector of Saxony, requesting him to have Luther arrested and sent to him, to be treated as a child of rebellion. The elector now clearly perceived, that if he should permit Luther to be taken to Rome, his enemies would never suffer him to return. But as he knew Luther to be a learned, pious, and zealous man, who would be the author of much future good, he considered it to be his duty to espouse his cause. The elector's design did, however, not extend so far, as by any violent means to counteract the pope, nor to separate himself and his electorate from the Romish church, although he knew well how necessary and indispensable it was to extirpate many errors and abuses in religion. It is sufficient to say, that he now took his subject under his own protection; and desired of the pope, that Luther might not be examined and tried at Rome, but in Germany. The pope consented to this request, and ordered that Luther should appear at Augsburg, before his legate, Cajetanus. And, extraordinary enough was this circumstance, as Cajetanus, who also was a Dominican, was appointed a judge in his own case. It requires but little sagacity to perceive the injustice of this procedure. But the elector assented to this glaring impropriety, and Luther was, in the year 1518, obliged to repair to Augsburg to defend himself. However, as it was to be feared that Luther might be assailed on his way thither, and that, instead of permitting him quietly to pursue his journey to Augsburg, he might, with the utmost secrecy, be sent to the nether world, the elector not only furnished him with two counsellors to accompany him, but also induced the emperor to grant him a safe conduct and protection against the dangers to which he was exposed. And what many, if situated as Luther was, would not have ventured, he however did, by entering on this dangerous journey, and that with the utmost cheerfulness and confidence; saying: "I am a debtor of Jesus Christ, who has declared to me also: 'I will show him what he must suffer for my name's sake' My house is set in order. My honour and good name are rent in

pieces. All that is left to me is my feeble and brittle body. If they destroy it, they will make me one or two hours of my life the poorer. But of my soul, they will not be able to rob me." With these thoughts, he departed for Augsburg, and notwithstanding some ill health, which his constant grief and vexation had produced, he safely arrived at Augsburg. Cajetan, indeed, received him in a very friendly manner, but desired him to revoke some of the theses which he had published. Luther immediately expressed his willingness to do it, provided it could be pointed out to him wherein he had erred. And now the controversy commenced. Luther had recourse to the Bible in support of his positions, and his opponent relied on the authority of the pope. How could this dispute be terminated, when the disputants could not agree on the points of controversy? Cajetan, likewise, by virtue of the right which the stronger party possesses over the weaker, desired him to recant what he had done, and when Luther could not consent to do that, he dismissed him with these words: "Go, and do not come again, unless you should be willing to make a recantation." Luther hereupon offered to end the controversy, and promised to be silent, provided the same silence were imposed on his antagonists. But of such a course there was no inclination manifested. After this, he had recourse to a method which really did honour to his prudence and integrity: he appealed from the ill-advised pope to the pope himself, provided he would, in regard to his case, consent to become more accurately informed. In one word, he appealed to the impartial judgment of the pope, who, he was confident, would justify him, if he did not listen to the clamour of his enemies; but would give a decision according to his better knowledge of the matter. But this, too, was of no avail. In the mean time, Luther's friends did not consider him safe at Augsburg, inasmuch as he had already, by a decree of the pope, been condemned as a heretic. They, therefore, at Augsburg, favoured his escape through a small portal, when in one day, being accompanied by a person who was sent with him as a guide to conduct him on the way, he rode eight German miles, and reached Nuerenberg, and thence continued his journey to Wittenberg. As his first appeal was fruitless, he thought it necessary to take a more important step, to avoid being totally crushed. He, namely, appealed from the pope to a general council of the clergy; and expressed a wish to submit the decision of his case to the united judgment of all the clerical orders. And to such a decision he was the more entitled, as a single individual, the pope, had unjustly assumed the power of deciding concerning truth and error in religious doctrines. This must, indeed, have highly displeased the pope, who was, by this means, no longer to be a judge in his own case. This measure, however, was necessary for Luther's personal safety and his life. In the mean time, he did not cease not only to instruct and preach at Wittenberg, but also, by his writings, more extensively to explain and establish his opinions.

But his useful labours were on the point of being suspended. It appeared almost as if no place in Germany any longer afforded him protection and safety, when his own prince hesitated whether he should any longer tolerate him within his own territory. Frederick the Wise,

a prince, whose scrupulous caution on this occasion could hardly be distinguished from timidity, was almost totally prejudiced against Luther by the adherents of the pope; and nearly persuaded that the protection of so notorious a heretic was inconsistent with the splendour of his fame. This prince foreseeing the hatred which he would draw on himself from all quarters, among princes and bishops, had sent an order to the university at Wittenberg, commanding him who had been accused of heresy, to defend himself against the charge; and in case the accused should not obey the mandate, he would be obliged to withdraw from him his protection. Luther indeed immediately sent his defence to the elector; but at the same time resolved, that if justice should not be done to him, he would leave Wittenberg, and go to France. The university had hardly received intelligence of these things, when it unanimously declared itself to the elector in favour of Luther, and in a pressing manner solicited the elector not to deprive that institution of such a bright ornament. Both the written defence of Luther, and the intercession of the university, so very powerfully operated on the honest heart of the elector, that, being influenced by the love of justice, he ordered him to remain at Wittenberg, and assured him that he might safely rely on his protection.

CHAPTER VI.

CHARLES VON MILTITZ ENDEAVOURS TO COMPOSE THE DIFFERENCES.

POPE Leo X., who, on the whole, had rather connived at the conduct of the enemies of Luther, than acted from his own determination, now endeavoured to have the differences composed in an amicable manner. He therefore sent one of his chamberlains to Saxony, who was to correct the errors committed by Cajetan, and who, in short, was peaceably to terminate the matter. And this was Charles Von Miltitz, a Saxon nobleman, who, towards the close of the year 1518, actually arrived in Saxony for this very purpose; and who at the same time was commissioned to present the elector with the Golden Rose, a peculiar mark of the gracious disposition of the pope towards him. Miltitz was a prudent and benevolent nobleman, and in every respect the very man to whom such a mission could be intrusted with a prospect of success. He came to the elector, and represented to him, that the people were by Luther excited against indulgences, by which means the authority of the pope was diminished; that Tetzel had, however, by his licentious behaviour, given occasion to it. At the same time he requested permission of him to have an interview with Luther at Altenburg. This took place, and Luther appeared at the last mentioned city. Miltitz opened the matter in a very friendly manner. They soon agreed that both parties should in future neither write nor preach concerning the subject in dispute. In addition to this, Miltitz severely censured Tetzel in regard to his fraudulent practices, and forbade him in future to do the like again. Luther promised not only to let the matter rest, but also

drew up a writing, directed to the pope, in which he not only promised to be silent, but also of a new entirely submitted himself to the pope and his edicts. 'The following is an extract from it.

Most Holy Father!—Necessity again compels me, the most unworthy of men, and dust of the earth, to address your holiness. I protest before God and all his creatures, that I never intended, and to this day do not seriously intend, in any manner whatever to attack either the Church of Rome, or the power of your holiness, or by any artifice to detract from either. I therefore hope that your holiness will not believe those malicious slanderers, who falsely represent the behaviour of other people. I also gladly promise your holiness, what *I only* can bring to pass in this affair, that I will put a stop to all controversies respecting indulgences: and that I will let them rest, and be entirely silent on the subject. Upon condition, however, that my opponents shall cease with their insolent boastings, and inflated but scandalous language against me. For this alone was my object, that the Roman Catholic church, our mother, should not be stained by the infamy of foreign avarice, and that the people might not be led into such errors touching indulgences.

Altenburg, March 3d, 1519."

This letter sufficiently proves the sentiments which Luther at this time entertained. It also really appeared as if all matters in dispute were already laid aside, that the affair would have no further consequence, when suddenly a circumstance took place, which altered the whole state of affairs.

CHAPTER VII.

LUTHER ACTUALLY COMMENCES THE REFORMATION.

ALTHOUGH Luther still highly revered the pope, yet a great proportion of the respect which he once entertained for him was lost. And what greatly contributed to this diminution of esteem for the pontiff, was both the injustice of his conduct, and the circumstance that Luther began to inquire into the grounds of his power. He carried on with his good friends a learned epistolary correspondence, by which they entered into an investigation whether the pope was really entitled to the divine authority which he assumed; and whether a person had a right to appeal to *him only* for a decision, when in doubts concerning religious matters. He searched the scriptures, and found no reason why he ought any longer to believe in the pope. For a long time he remained uncertain and doubtful, until at length he arrived at certainty; and of this, too, he made an open confession. This was occasioned by his vehement contention with one Eck, a public teacher of religion at Leipzig, on the 27th of June, 1519. This was in fact the occurrence which suddenly again threw every thing into a fermentation. This Eck was a quarrel-

some man, who sought for contention; and besides, was an enemy of Luther. And hence it will appear why he was so fond of continuing a controversy with Luther. He challenged Luther to meet him at Leipzig, for the purpose of publicly disputing with him concerning certain doctrines which Luther had propagated. The love of truth impelled the latter to appear at Leipzig. They disputed on the question whether the power and authority of the pope was derived from God or man. Luther showed that God had not ordained the pope the head of the church. He also suggested some doubts with regard to indulgences and the doctrine of purgatory, which he would not plainly reject, but however said, that for them, also, he could find no proofs in the Bible. Both of these were principal and leading doctrines in the Romish church. According to the creed of that church, the souls of the deceased must go into purgatory, from which they cannot sooner be freed, and enter into happiness, than till they shall have been therein cleansed from all vices and sins which might yet cleave to them. Hence it was the custom among the Roman Catholics, to desire the priests to make supplications for their deceased friends, that their continuance in purgatory might not be of long duration. During this disputation Luther was so open and undaunted, that his antagonist, Eck, lost a great deal of the fame he had hitherto acquired, and Luther, on the contrary, gained much applause. Many, who had formerly sided with neither party in this controversy, now became his friends. Eck, therefore, thought he had the more cause to avenge himself on Luther. The method he took for that purpose was that which is usual to vile and contemptible souls. If they cannot bring a true accusation against a person, they have recourse to falsehoods and fictions, for the purpose of injuring others. What at that time was related of Luther, is laughable indeed; but it however serves to furnish an idea of the hatred and persecution to which Luther was subjected. It was alleged against him that he was possessed of a devil, who made him so skilful in writing and disputation, that his opponents could not prevail over him. Luther wore a ring on his finger, in which, it was believed, the supposed devil sat. A person does not know whether most to be astonished at their ignorance in believing that the devil could yet possess any one, or at their malice. But inasmuch as many did however not believe these slanders, Eck, as well from religious hatred, as from a learned jealousy, tried another method by which entirely to put down Luther, because the first had not the desired effect. He went to Rome, and succeeded in persuading the pope to issue a very severe decree against Luther. Many theses from his writings were introduced into this bull, (as the papal edicts are called,) and condemned for being heretical; and besides, every one was forbidden to read Luther's writings; and he was ordered within sixty days to recant all he had written, and taught, which, if he omitted to do, he and his adherents were to be put to the ban, that is, not only excommunicated from the Christian church, but also subjected to the dangers of outlawry, when any one who should find them might, with impunity, murder them. In this manner had the Catholics for a long time already treated those teachers of the truth, of whom they intended to rid themselves. By virtue of this bull, all the magistrates were empowered to cause Luther to be ar

rested, and to send him to Rome to receive his punishment. Eck now triumphantly returned to Germany, and believed he had already given his enemy the last fatal blow. He procured this bull to be put up in every place, to excite every one against Luther. But this procedure had an opposite tendency. Every one viewed this edict as the work of Eck's hatred and persecution against Luther, and many minds were inclined to the side of innocence. In electoral Saxony, this bull was forbidden to be put up, and in many other places it met with but little approbation. Charles Von Miltitz blamed this violent step so much the more, as he now saw his own intention to have the matter amicably settled defeated. Luther, however, remained undaunted. "These wretched men," he said, "rave against me, and seek to take my life, but Christ lives and reigns. Let him see to what they do." When his enemies treated him so severely, and were governed by neither justice nor propriety in their conduct towards him, could he be blamed for resorting to all such means as were indispensably necessary for his security, and the preservation of his life? Was he not obliged to oppose such a violent and tyrannical power, from which he had no justice to expect? Was he not obliged to abide by those truths which he and many others considered very useful and salutary? And Luther actually did so. He supposed it to be his duty no longer to spare the pope. He published against him many writings, in which he called him the Antichrist, (the enemy of Jesus Christ,) who took under his protection, errors, crimes, and superstition, and who opposed and was hostile to Christianity. Nor did the pope, on his side, leave any means untried to put down Luther. He used his utmost influence with the Elector of Saxony and the Emperor Charles, not only to cause the writings of Luther to be burned, but also to have him delivered up at Rome. Nor did he neglect the use of base and small means to accomplish his ends. He offered to one of the most learned men of that time, many offices and great emoluments, if he would resolve to write against Luther. But this man is said to have replied to the pope: "That one single leaf of Luther's writings gave him more instruction than all former wisdom." An attempt was even made to bribe Luther with money. It is related that two thousand guilders were promised secretly to be paid to him; and in addition to this, great offices and titles of honour would be conferred on him, if he would promise to be silent. But that the emissaries who had been commissioned to make these overtures to him, had been obliged to depart from him with this confession: "The German brute disregards both money and dignities." Whether this report be true or false, so much is certain, that it does not contradict probability, when we reflect that the means by which ordinary persons have so often been gained over would not have been neglected. And now let any one place himself in Luther's situation. On the one hand, constant inquietude, persecution, danger, and death, if he should continue to preach the truth; and on the other, money, ease, honour, and tranquillity, if he would discontinue. Which of these opposite situations would many a one have chosen? Perhaps, and we may say, certainly, yes, certainly, many would without hesitation have declared in favour of the latter. But not so did our Luther. God and the truth

were to him of more value than all other considerations. To free his fellow-creatures from their errors, from their subjection and thralldom to the pope, to this end he felt that he was called by God—this he considered to be his most sacred duty.

But let us return to our history. When it was perceived that no means were available to bring him over, it was believed that Luther's undertaking could be stopped and defeated by burning his writings at Colen and other places, for it was not without reason that his enemies feared that the perusal of his writings might draw many people to his side. Luther did the same, less, perhaps, from the motive of retaliation, than from that of showing that he now at once intended by force to separate and bid himself from the pope and all his edicts. Being accompanied by a great number of students and some teachers at the university, he, in solemn procession, moved through the gate called the Elsterthor, at Wittenberg, and ordered the procession to form itself into a circle on an open place before that gate, raised a small pile of wood, and laid on it the whole collection of papal decrees, and also the bull lately issued against him, and burned the whole, while he delivered an impressive address to the assembly. This was a solemn declaration, that he now rejected the authority of the pope, and renounced all obedience to him. There have been frequent disputes respecting the propriety of this transaction. Not only have the enemies of Luther accused him of having, by this deed, transgressed the limits of his duty as a subject to the pope, who was his sovereign, but even his friends have also frequently found it difficult to justify this step. However little I feel disposed to defend each single act of our Luther,—for as great as he was, still he remained a man;—yet this undertaking was, in some degree, a necessary defence against the previous outrage, of a similar nature, committed by his enemies, and perhaps the only means of counteracting the popish persecutions against him.

The noise which his writings had made, now reached every place. The prohibition against the reading of them had the very opposite effect, as is always the consequence in similar cases. Every one read and studied them. All Germany learned from them how unjustifiable the power of the pope was; how many errors the doctrines of the Romish church contained, and how very necessary a universal change and revolution was in religious opinions. Some hundreds of noblemen in Franconia and Suabia offered their protection to Luther, when it appeared as if the Elector of Saxony, irritated by the late transactions of Luther, would no longer espouse his cause. All this inspired Luther with new courage, and gave him new strength, insomuch that he could now bid defiance to all dangers. It really appeared as if he became more intrepid in proportion as the storm threatened from all sides to burst forth upon him. Persecutions which would have deterred ordinary spirits from the accomplishment of their ends, had no other effect on him than to make him the more unyielding, and inclined to redouble his zeal. Luther himself relates, that at a certain time, as he was returning to his cloister, from the university, where he had been reading his lectures, a traveller approached, and asked him "How he could be so bold as to accost every person in so friendly a manner, and give him his hand. That

some one might have a weapon with him, and murder him." Luther replied, "How could any one escape who should commit such an act? He would put his own life in jeopardy, and have to die for it." "If I should murder you," continued the stranger, "and should even myself perish for the deed, the pope would make me a saint, and you a heretic, whom he would deliver over to the devil." Hereupon the stranger left the city. It is also related that a foreigner had been found in his kitchen, who had a small pistol concealed in his sleeve, and who asked Luther in front of the cloister, "why he walked alone." "I am in the hands of God," Luther replied to him, "he is my shield and protection, what can man do to me?" Whereupon the assassin turned pale, and tremblingly passed through the gate of the city. At that time Luther was also apprehensive that he would be poisoned, so exceedingly did his enemies hate his life. He at least received warnings from many places to be on his guard. He received written information from Breslaw, that two thousand ducats had been offered to a certain physician if he would try his skill upon Luther. There likewise often came suspicious persons to him, whom he however avoided as much as possible. He relates that when he once sat at table in a certain person's house, after having eaten a little, he was seized with violent vomiting, and thrown into a profuse perspiration, which, however, had not been followed by any further bad consequences. And although some of these rumours may have been unfounded, yet the dubious situation in which he was then placed, not knowing on whose friendship he could depend, as well as the hatred and bitter resentment of his enemies, at least render it probable that such suspicions were not ill-founded.

CHAPTER VIII.

LUTHER APPEARS AT WORMS IN THE YEAR 1521.

THE pope, who saw his power and authority so violently attacked, now perceived no other means of extricating himself from his difficulties, than to entreat the emperor, Charles the V., in a more pressing manner than ever before, to have the punishment denounced by the ban inflicted on Luther and his adherents. The emperor, an intelligent and politic prince, found himself reduced to a serious dilemma by this requisition. On the one hand he did not wish to displease the pope, with whom he stood in such relations as to need his favour. And if he should on this occasion not oblige him, he was certain of losing his friendship. On the other hand, without the assumption that his love of justice withheld him from yielding to the desire of the pope, his own interest dictated measures which were in opposition to those of the pope. He but too clearly saw how absolutely necessary it was to limit the arrogant pretensions and claims, the plunderings and violent proceedings of the papal court. And to this may be added, that he had become emperor through the assistance of the Elector of Saxony, the friend of Luther, to whom on that account he owed gratitude. If he should carry into

execution the papal decree, he had to fear that the elector, who in some measure protected Luther, would thereby become offended. After weighing all these considerations, he did not think it prudent to break friendship with either party, and summoned Luther to appear before the diet at Worms, (which, as it happened, was held in the year 1521,) to take his trial. But by adopting this alternative, he satisfied neither party. The pope, who did not wish an investigation to be first made, but wanted the punishment to be immediately inflicted, was displeased by this measure. And the elector, as he believed he foresaw nothing with greater certainty, than that the journey and the vindication would cost Luther his head, at first refused to accept of the proposal. At length, however, both parties assented to it, after a safe conduct for his journey had been provided for Luther. Luther himself seemed to be animated with the greatest courage. Among other things he wrote to the elector as follows: "I will when I am cited, if it shall be in my power, rather procure myself to be *carried* there *sick*, if I shall not be able to *go* there in *good health*. For if the emperor calls me thither, there is no doubt but I am called by God. If they intend to conduct the business in a violent manner, it must be intrusted to God. He who preserved the three men in the fiery furnace, still lives and reigns. But if he will not save me, there is only a mere trifle at stake, my head. For in this affair, danger or safety ought not to be regarded, and it is our duty rather to take heed that we may not desert the gospel which we have once adopted, nor leave it exposed to the derision of those ungodly men, but courageously shed our blood in its defence." And on another occasion he writes to one of his friends: "Do not imagine that I shall recant in the least degree. But I will reply to the emperor. If it were intended that I should appear before him for the mere purpose of making a recantation, I would not go; for I could as well here recant, if that were the only object. But if he calls me before him to take my life, and by reason of my answer shall consider me as an enemy of the empire, I shall *offer* to go to the diet. For by the grace of Christ, I shall not flee, nor leave his word in danger." With these sentiments, Luther commenced his journey to Worms, on the 4th of April, 1521. An imperial herald, and several learned men accompanied him in his journey. When on the way, he saw the papal decree of his excommunication, and the ban which had been issued against him, put up in some of the cities through which he passed, the imperial herald asked him, "Will you proceed, doctor?" "Yes," he answered, "notwithstanding their having put me to the ban." When he arrived at a city, the people ran to meet him, to see the wonderful man who was so bold as to oppose the pope, and who was considered as a small divinity. He every where received the assurance that he would fare like John Huss, who, an hundred years before, had been burned at Costnitz, on account of his attacks on popery. He was advised secretly to return, and not expose himself to the fury of his enemies. However, this was his answer: "Christ lives, and we will therefore enter Worms in defiance of all the gates of hell, and of those spirits who reign in the air. And if they were to kindle a fire, whose flames between Wittenberg and Worms reached up to heaven, yet will I, because I have been called, make my

appearance, and put myself between the teeth of my enemies, acknowledge Christ, and as to the rest, leave it to his care and direction." When he had nearly reached Worms, his friends, aware of the hatred and bitterness of his enemies, advised him by letter not to go to that place. "No," he cried, "and if there were as many devils in Worms as there are tiles on the roofs of the houses, yet would I enter that city." An exclamation which could only be made by a man whose heart and confidence were placed on God. Luther had hardly arrived at Worms, when he was cited to appear before the diet on the following day, at four o'clock in the afternoon. He first strengthened himself with a fervent prayer, which elevated his heart, and which he sent to his God, and then concluding with the following words, went to the diet: "O God! thou art not dead! thou livest! But I will go and die! Righteous is the cause, and thine it is. This is resolved on, in thy name!"

The concourse of people was on this occasion so great that it was found necessary to lead him through secret passages to the town-hall, where the diet was assembled. Every one wanted to see Luther, and it was with difficulty that the military guard which stood without, could prevent the people from forcibly entering the town-hall. As he was going into it, a knight patted him on the shoulder, and said, "Little monk, little monk, you are now going to undertake something greater than I and others of my rank have ever done, even in our hottest military engagements. If your opinions are correct, and you feel an assurance that they are, then go on in the name of God, and be of good cheer, God will not forsake you." Some of the members of the diet, who were on his side, also encouraged him, with this passage of scripture: "When they deliver you up, take no thought, how or what ye shall speak." Mat. x. 19. Such expressions must surely have had a peculiar tendency to strengthen his resolution. In the diet these two questions were put to him: 1. Whether he would acknowledge himself to be the author of all the books which had been printed in his name? 2. Whether he would revoke them, or not? To the first question his advocate answered: "That he wished the titles of the books to be named." When this was done, Luther freely acknowledged them to be his. But with regard to the second question he requested time for consideration till the following day. On his return from the hall where the diet was assembled, many princes who were convinced of the truth of his positions, exhorted him by no means to be disheartened, and, as they expressed themselves, not to be afraid of those who kill the body; but are not able to destroy the soul. On the following day he again appeared before the diet, and in a speech of two hours' length, made a declaration to this effect: that his books were of different and distinct kinds. In some of them he had merely treated of religion, and these he could not recant. In others he had attacked the false doctrines of the Romish church. And these also he could not resolve to recall. And in others he had too severely attacked private persons. And if in the latter he had done them injustice, he had only attempted to maintain the justice of his cause. With this answer the diet was not satisfied. They demanded of him to speak explicitly, and answer yes or no to the question whether he would recant his books or not. Hereupon Luther replied in a truly exalted manner.

"Except I can be convinced by clear and conclusive reasoning, or by proofs taken from the Holy Scriptures, I neither can nor will recant, because it is neither safe nor advisable to do any thing which is against my conscience. Here I stand. I cannot do otherwise, so help me God! Amen." All who were present, and particularly the emperor, admired the intrepidity with which he uttered these words. And when after this question had been repeatedly put to him, he still gave the same answer, he was dismissed from the assembly under a strong escort. Some of the members of the diet indeed afterwards took pains to change his resolve, but this too did not succeed. The emperor finally came to this decision: "That since Luther would not recede a single inch from his errors, he would pursue him and his adherents with the ban and act of outlawry, of the empire; yet he would not break the promise he had made to him, of a safe-conduct, but cause him to be safely conveyed back to the place from whence he had come. It was indeed attempted to persuade the emperor to refuse to Luther the safe-conduct for this singular reason: "that he was under no obligations to keep his promise to a heretic." However, to this the emperor replied: "What a person promises he ought to keep. And even if the whole world should lie, yet ought not an emperor to lie." Luther, therefore, on the 26th of April, 1521, departed from Worms, under a strong escort, after having received from princes and other persons of high distinction, extraordinary proofs of good will and favour. Princes of the highest rank visited him at his lodgings. The Elector of Treves had even invited him to his table, where however the extraordinary circumstance took place, that at the very moment when Luther was putting the wine glass to his lips it burst. Conjectures of every kind, especially that of the possibility of poison having been introduced into the glass, gained possession of the minds of all who were present in the moment of surprise. But Luther with much composure of mind put down the glass, and said "the liquor was not bestowed on me: the bursting of the glass was perhaps occasioned by the sudden transition from coldness to warmth produced in the glass by the wine."

CHAPTER IX.

LUTHER'S ABODE AT THE CASTLE OF WARTBURG.

On his journey home, Luther no less enjoyed the love and confidence of all who saw him. He every where met with a friendly reception, and it was plainly to be seen that the one half of Germany was already inclining to his side. While on his way home, he was visiting those parts of the country which belong to Eisenach, his native district, and just as he was entering the forest of Thuringia, he was attacked by two knights dressed in disguise, when Luther's brother, who was with him in the wagon, was so terrified at the sight of two rapidly approaching horsemen, that he threw himself out of the wagon, and without showing any concern for his brother's fate, with all possible haste betook himself

to flight, while the horsemen pulled Luther out of the wagon, dressed him in the habiliments of a knight, placed him on a horse, and hastened away with him. Both unexpected and frightful was this occurrence. At least those who had accompanied Luther in the wagon were thereby thrown into such consternation, that they lost all their presence of mind to pursue the horsemen. In the mean time the men who had thus captured Luther, for a long while led him to and fro in the forest till the approach of night, when they took the road leading to the castle of Wartburg, near Eisenach, where they arrived at midnight. Here they delivered up their prisoner, and gave the strictest orders to the superintendant of the castle to treat this stranger well. However this whole affair was the work of the Elector of Saxony, who wished to put Luther, who had been previously prepared for the incident, into a place of security, and to prevent any further bold steps to which he might be impelled by the warmth of his natural temper. And this was the only method to save his life, for he was not only put to the ban by the pope, but was also proscribed by a resolution of the diet. And whoever was declared an outlaw by the states of the empire, him every one was privileged to abuse, and even to kill with impunity. The elector himself found it necessary to keep Luther's retreat to the castle a profound secret, so that except a few of his counsellors, no one knew it. At the castle he was known only by the name of Sir George. Not only at the diet, but in all other places, it was believed that Luther had actually been taken prisoner, and perhaps was killed. And the more his enemies vainly enjoyed the pleasure derived from the supposition of his death, the more his friends lamented his loss. But when suspicions were entertained that he was still living, every effort was made at Rome, not only to discover the place of his retreat, but they even burned his books, together with himself, in effigy. "I care not," said Luther, when he heard this circumstance, "if they burn me and all my books; the people are now in possession of the Holy Scriptures. These alone will open their eyes." It was believed that the emperor himself was privy to the capture of Luther, and that he had even assisted in concerting that scheme. And this is by no means improbable. For although this prince, to please the pope, assented to the act of outlawry, yet he never insisted on it, that this decree should be carried into execution. He rather contributed his share to the diminution of the pope's authority, and to the abridgment of his power, and was pleased to see that Luther commenced this work.

In the mean time Luther was not idle at the fortress. He improved his knowledge of the Hebrew and Greek languages, and what is one of his most meritorious deeds, *he there commenced his translation of the New Testament*. Had Luther at that time done nothing more than by this translation put the Bible into the hands of the common people, this alone would have constituted one of the greatest and most praiseworthy men. In order to form an accurate estimate of this merit, it is necessary to take a retrospective view of those times. Even the learned themselves, at that period, knew but little of the Bible, and the common people were almost totally unacquainted with the Scriptures. There were, indeed, occasionally a few of the historical facts recorded in them

related to the people, and some badly executed and indecent paintings, descriptive of those facts, hung up in the monasteries. And this was all the knowledge they possessed of the Bible. The first care of Luther, therefore, was to see that Bibles were distributed among the people, that they might see the truth of his doctrines, and regulate their lives according to the precepts contained in the Bible. And besides this, he wrote many sermons, and attacked many abuses of religion, for instance, auricular confessions and monastic vows. Auricular confession consisted in this: Every one was obliged to mention to his confessor each and every gross sin, if he wished to receive pardon for it. But this practice not only had no foundation in the Holy Scriptures, but also occasioned many unpleasant feelings. And, according to the monastic vow, many young people of both sexes, by an oath bound themselves during their lives, to live abstracted from the world, to spend their whole time in praying and singing, and to remain in a state of celibacy. Those who devoted themselves to such a life were the monks and nuns, of whom there was at that time so great a number. Their manner of life was contrary both to the design of the Creator, who formed us for industry and for the doing of good, and exceedingly burdensome to the rest of mankind, who were obliged to feed and support those idle persons. Luther saw this evil and publicly denounced it. He also in other respects, by written counsels, promoted the progress of the Reformation, for which due preparation had already been made in many places.

CHAPTER X.

LUTHER GOES TO WITTENBERG AND BY HIS INFLUENCE QUIETS SOME DISTURBANCES.

LUTHER had now been upwards of three-quarters of a year at Wartburg, when at Wittenberg, and in places adjacent thereto, some disturbances arose which required his presence. For some time already, he had wished to leave the still retirement of his present abode, because it was more agreeable to his inclination publicly to instruct and teach, and to be useful to the people. His sedentary life at the castle had likewise actually occasioned him some sickness. He sometimes, indeed, was brought into the open and fresh air, being accompanied by some noblemen, and was dressed in a horseman's habit, that no one might know him. However, this was not sufficient for the preservation of his health. He therefore availed himself of the first opportunity to leave this place, when at Wittenburg certain dissensions had arisen, which he only was able to quiet. The Augustinian friars had at that place reformed many abuses, and among others, the silent masses, and the taking of only one part of the sacrament at the Lord's supper; for the Roman Catholics only eat the *bread* in receiving the Lord's supper, and the priest drinks the *wine* in the name of the whole congregation, which, notwithstand-

ing, is contrary to the command of Christ. However, some were not satisfied with this change, but went farther, and wished at once to abolish all papal customs. Being accompanied by a great number of students as well as others, they entered the palace chapel at Wittenberg, destroyed the images of the saints, and pulled down the altars which were in that church, and drove out the clergymen who were performing the religious ceremonies. Besides other restless and enthusiastic persons who had come to Wittenberg, the ringleader of them was especially one Carlstadt, a man otherwise good, but of a warm and hasty temper. This occurrence produced a great ferment, so that the congregation wrote to Luther, and begged him for his advice in this matter, and, if possible, to come himself. And this he also did, contrary, indeed, to the wishes of the elector, who believed him still to be in great danger. It was sufficient for him to know that he was needed at Wittenberg, and thought if he should longer delay going there, all he had hitherto done in the cause of religion would be in vain. And he judged very correctly, that it was not prudent to commence the work of reformation by the abrogation of external ceremonies and customs. He thought it better in the first place, to enlighten the understanding of the people; then they would themselves perceive how unnecessary and pernicious certain established ceremonies were. With these sentiments he arrived at Wittenberg, on the 1st of March, 1522, and, by preaching a few sermons, restored order and quietness. To such a height had Luther's authority at that time already risen. The enthusiasts, among whom Nicholas Storch, and especially the celebrated Thomas Muentzer, peculiarly distinguished themselves, were obliged, after Luther had in vain endeavoured to convince them of the falsity of their pretended revelations, to leave the city, as disturbers of the peace and movers of commotions injurious to the order of society; the restless Carlstadt, on the contrary, was, by proper representations, partly quieted, and partly indulged in cases wherein his extravagant opinions were less detrimental, at the same time, however, giving him a prudent check. This was a moderation which the more redounds to the honour of Luther, the less it is on other occasions to be met with in fiery and rash tempers, and the more he has usually been accused of a contrary disposition. The remainder of the year 1522 he spent in the translation of the New Testament, which, on the 21st of September, in the same year, he finished. It was now an easy thing for every one to compare the doctrines of Luther with those of the Bible. And, in truth, the Reformation would never have so happily progressed, if the German Bible had not been its precursor, and contributed so much to its propagation. The whole translation of the Bible was not published entire till the year 1534. But besides this version of the Scriptures, he not only wrote many other tracts, but also diligently taught and preached, so that he may justly be numbered amongst the most industrious men that ever lived. He was not well pleased when he received invitations from his friends, because it deprived him of so much of that time which he might have devoted to his labours.

As much as this industry was entitled to praise, so censurable might it have appeared in him, if at that time he had begun to write in a some

what harsh and severe manner against his opponents. It is not absolutely necessary to be his friend, to do him the justice to say, that he was as much provoked to it by his enemies, as impelled and animated by his zeal for the promotion of truth and good doctrines. If we recollect the malignant persecutions which so often threatened his reputation and even his life; if we paint to ourselves the poignant feelings of grief produced in the heart of Luther by that injustice which was done both to him and to the cause of truth: and, finally, if we take a retrospective view of the manners of those times, in which it was necessary to speak in rough language in order to be understood, and when milder manners were but little in vogue, we shall then find the violent expressions in his writings pardonable, and be obliged to admire that high degree of intrepidity for which he was distinguished, which, however, was the fruit of his confidence in God. But I do not know how better to justify him than he does himself. Here follows his own confession concerning the severity of his writings:—"I cannot deny that I am more severe than I ought to be. But as they know the irritability of my temper, they ought not to provoke me. How difficult it is to moderate the pen, you may judge of yourselves: You will yourselves never convert the sword into down, nor war into peace. And this is the very reason why I feel so much reluctance to express myself publicly. And the more difficult it is for me to hold a milder pen, the more am I entangled and drawn into controversies; yet for no other reason, than because I reprobate the abominable calumnies which they vent against me and the word of God. And even if my natural warmth and sharp pen did not excite me, still the great injustice they do to me, would enrage a heart of stone; how much more me, who do not hold a dull pen, and who must, beyond all measure, suffer from these monsters. What do you think of Christ? Did he not sharply inveigh against the Jews when he called them an evil and adulterous generation; a generation of vipers; hypocrites, and children of the wicked one? Though I may transgress the rules of politeness, yet am I honest and upright with them; and think that herein I have an advantage over my enemies, who write against me in the most artful and insidious manner."

During this year there was much related concerning the temptations which Luther should have suffered from Satan. It is said, for instance, that he had thrown his ink-stand at the devil, when he tried to interrupt Luther in his studies. It is unnecessary in our times to say a single word concerning this affair. These things are only here mentioned for the purpose of contradicting them, if the reader should have happened to hear of them. Every one knows that in those times mankind were fond of indulging themselves in the relation of such stories and fables; when, besides, it was not unfrequently the case, that men believed certain persons were in close alliance with the devil. Even pious, and, in other respects, good people, did not hesitate to attribute to Satan the bad thoughts which arose in their minds. Happy it is for us, that we, for the most part, have shaken off such superstition. But let us return to our Luther.

In the years 1522 and '23, he received encouragement from all quarters to proceed in the work he had commenced. Many cities and

countries sent delegates to him for instruction and advice. People came even from far distant countries, and desired to be taught by him. And many cities declared in favour of his doctrines. In Wittenberg even, he eradicated many abuses, and every where endeavoured to give to public worship a better form and regulation. He particularly abolished the pernicious and unnatural interdiction of the Catholic church, by which a clergyman was forbidden to marry. The first minister of the Gospel, who entered into the matrimonial state, was a preacher at Kamberg, near Wittenberg. But what at that time gave Luther the greatest trouble, was the conduct of the aforesaid Carlstadt, who, regardless of all better instruction, again gave himself up to his fanaticism. And though he did not at Wittenberg dare to undertake any more of his rash and inconsiderate proceedings, yet he raised many disturbances in other places. Admonition, entreaty, and warnings, to restrain and lead him into the right way, were all in vain, until at length he was banished from the country.

CHAPTER XI.

LUTHER OPPOSES THE REBELLIOUS PEASANTS.

BUT still greater anxiety of mind was caused to Luther by the celebrated war excited by the peasants, and which broke out in the year 1525. The foundation for this war had been laid in the year 1524, by one Thomas Muentzer. This man had, under pretence of the evangelical liberty preached by Luther, at Zwickau and Altstadt, excited every species of discontent and insurrection against the government, and thereby already incurred Luther's displeasure. He now wished to go to Muehlhausen, and there occasion similar troubles, which unfortunately he effected. Many peasants in Alsace, Suabia, Franconia, and Thuringia formed a conspiracy, stormed the convents, burned and demolished the castles of many noblemen, and renounced all further obedience to their lords and magistrates. They refused to pay any more public rates, and wanted to wrest the estates from the landholders, and convert them to their own use. It is very true that the peasantry were then more oppressed than at the present time. They were in reality almost slaves, who by their utmost toil could barely sustain their lives, and had hardly any possessions. It was now that there arose in them a wish to obtain some relief from the oppressions they suffered. To this was added the circumstance, that many among them were inclined to the doctrines of Luther. He had in some of his doctrines urged the right of being freed from slavery to the pope, and of enjoying the liberty of conscience. That to every one it ought to be allowed according to his own opinion, to profess whatever religion he pleased, and that no one ought to be persecuted and abused, because in religious truths he entertained opinions and notions differing from those of others. These his doctrines concerning freedom in religious opinions, those people, who only directed their thoughts to worldly goods and advan-

tages, misconceived, and wished also to extend to their political rights, and to the relation which subsists between the subject and the prince. Their real object was to be free, to be free from taxes and feudal services. To these evils was superadded the influence of some mad enthusiasts, who led these people into still greater errors. Even Luther's name, although his doctrines furnished no pretext for it, was used to justify their conduct, inasmuch as they erroneously quoted his opinions. He, into whose mind nothing of the kind had ever entered, and who had a very different object in view in his doctrines touching liberty, was not a little astonished when he heard of these transactions. The first thing he now did was, by a written declaration, publicly to censure the conduct of these intemperate enthusiasts. And when he found that this measure was of no avail, he not only admonished the princes to exert their utmost endeavours to quell these disturbances, but himself undertook a journey to Thuringia, because he believed that he would be able to effect more by his presence than by his writings. So little did Luther justify insurrection against the lawful authority. And tranquillity was actually soon restored. Some of the princes marched with several thousand men against such a combined mass of insurgents, which had increased to the number of eight thousand men, but who were unprovided with arms and other means of defence. Peace was offered to them on condition of their delivering up their ringleaders, and returning to their homes. This offer they would have embraced had not Muentzer, who has already been mentioned, dissuaded them from it. And to this end he took advantage of their superstition, and induced them to believe that the rainbow which happened to make its appearance in the sky at that very time, was a sure token that they would be victorious. They therefore risked an attack, in which, instead of their making the least defence, they sang the following hymn, "Come, Holy Ghost," &c., in the hope that heaven alone would protect them. Thus are wretched, ignorant people often led astray by their deceivers, who usually seek to profit by the superstition of the people. The multitude was dispersed, Muentzer was taken and beheaded, and thus an end put to the rebellion.

CHAPTER XII.

LUTHER PUBLICLY INTRODUCES THE EVANGELICAL RELIGION INTO SAXONY.

WHILST these transactions took place, Frederick the Wise, Elector of Saxony, died at the castle of Lochau, now called Annaburg, near Wittenberg, on the 3d of May, 1525. His death produced great changes. Although he was the friend of Luther, and not averse to his religious doctrines, yet he at least outwardly continued to be devoted to the Roman Catholic religion, and would by no means permit any changes to be made in it by violence. But entirely different were the thoughts of his brother, John the Steadfast, who succeeded him in the government. This prince proceeded more rashly, and publicly approved of

the religious tenets of Luther. In short, nothing more remained to be done, than that the doctrines in whose favour the minds of all were already disposed, should receive the additional sanction of becoming publicly established. And this event now took place. The form of public worship was improved, the many useless ceremonies discontinued, and the bishops were divested of all that authority which they had hitherto so exceedingly abused. Among other things, the ridiculous practice was set aside of reading Latin prayers in the churches, from the reading of which the common people neither do nor can receive any religious impressions; and, instead of the Latin, German prayers were introduced, which latter were more intelligible to them. Luther now appointed none but evangelical ministers, the first of whom was named George Roerer. He, for his own part, now laid aside his monk's habit, and exchanged it for a minister's garb.

At this time he did another act which at once terminated his monastic life; he entered into the matrimonial state. This was a step which excited much attention. He had before already encouraged many former monks and preachers to marry, but never till now had any thoughts of doing it himself. When the elector and many others advised him to do the same, he replied: "Very well, I am prepared to pave the way by my own example." But what gave occasion for his marrying, was more particularly this: In the year 1523 already, he had an opportunity of becoming acquainted with a young lady of noble extraction, named Catharine Von Bore. This young lady had been a nun in the nunnery near Grimma, and had fled from it, together with eight other young women of noble birth. As well disgust at the monastic life, as more correct notions of things propagated by Luther, may have led them to take this step. They went to Wittenberg, where they were supported at the expense of the elector. Catharine Von Bore was of a religious turn of mind, and often consulted Luther concerning virtue and the fear of God. Luther advised her to marry, and for this purpose in vain proposed to her two persons between whom to choose a husband for herself. As his father and others now pressed him to marry, because his example would operate on others, as he had himself recommended and enjoined the married state, and was obliged to hear censures on account of his celibacy; and finally, as this young woman united in herself personal charms and virtues, to which he was not indifferent, he, in the month of June, in the year 1525, resolved to become her husband. He really considered it to be his duty to show the injustice of monastic vows, and, in this respect, to lead the way, and no fear of opinions of the world could prevent him. However none of his other actions has been so much censured and calumniated as this. The Roman Catholics accused him of incontinency, lustfulness, and of base views. But when it is considered that Luther was then already a man of forty-two years of age; that he had never expressed a wish to break his monastic vow of continence, and that the rest of his innocent and laborious course of life affords no cause for such a suspicion, all these accusations fall to the ground. He was, indeed, at first uneasy for having taken this step in the midst of so many more important concerns. His uneasiness was, however, soon removed, as this marriage not only turned out to

make him very happy and contented, but also did not hinder him in his avocations and labours. For he remained indefatigable in giving both oral and written instructions. A new proof of his unintermitted activity was, that in the year 1527, he advised the Elector of Saxony to order the schools and churches in his dominions to be visited. This was absolutely necessary for the restoration of order. In them there was no superintendence, nor were they under any determinate rules. Luther himself, accompanied by some of the counsellors of the elector, travelled through the whole of the electoral circle, and a part of Meissen. Wherever they came, they endeavoured to draw the attention of the people to the goodness of God, which had now been shown to them by the Reformation. If they met with any who still continued to adhere to Catholic ceremonies and opinions, they enjoined it on them as a duty, to reflect on the matter, to discard their old opinions and customs, and willingly to follow the new light which they had received. Their object was to come to the assistance of the ignorant by kind admonition and advice. They made it their particular business to inquire into the capacities and moral qualifications and conduct of the preachers. Those who were incapable of usefully discharging the duties of their stations, and were at the same time too old to gain a living by other employments, were, during their lives, provided with a maintenance; but their places were supplied with others, who were more capable and better men. And besides, there were more teachers appointed, and a greater number of schools established, and the revenues arising from the sequestered monasteries were appropriated to their salaries. He found the ignorance of both the common people and of the preachers, astonishingly great. Being moved by this circumstance, he resolved to write both his catechisms; which, in a brief and comprehensive manner, contained the chief doctrines of religion. This was truly for those times a performance of great merit, for which we cannot sufficiently thank him. For even if there are now books to be had which may more advantageously and with greater ease be used in giving religious instruction to youth, yet were his labours at that time sufficient to answer the purpose. A better knowledge of religion was thereby spread abroad, love to the Reformation was in a greater degree cherished and strengthened, and uncommon advantages procured. Still, it was not his intention when he composed his catechism, that it should, during all succeeding centuries, remain the constant book of instruction for youth in cities and villages. But on the contrary, he said: "Those who come after me may do it better." If others should, therefore, now begin to write more intelligible and complete religious books for the instruction of youth, such works ought to be thankfully accepted.

CHAPTER XIII.

LUTHER'S JOURNEY TO MARBURG AND COBURG.

WHILE Luther was in Saxony spreading greater light and knowledge, and undertook to effect changes in the ecclesiastical constitutions, another respectable and meritorious man, in Switzerland, exerted himself to accomplish an object which was nearly similar to that which engaged the attention of Luther. The name of that man was Ulrich Zwingli, who was in some measure the author of the reformed churches. He, like Luther, was zealously employed in effecting the abolition of many abuses in the Romish church. As gratifying as it must be to the friend of man to observe how he, in almost every respect, coincided in opinion with Luther, so much the more painful must it be to him, that two men, whose exertions tended to the accomplishment of the same purpose, should be divided by one single opinion, namely, the doctrine respecting the sacrament of the Lord's supper. Luther himself exceedingly lamented this circumstance, but yet would not deviate from that, which, according to his honest convictions, he deemed to be true. And his opponent was equally tenacious of his own opinion. This difference, the excellent Landgrave of Hesse Cassel, Philip the Magnanimous, endeavoured to compose. This was a prince who had with the same lively zeal declared himself in favour of the innovations in the ecclesiastical constitution, with which he was animated in the cause of religion and virtue. His wisdom thought it had discovered a method by which Luther and Zwingli might become united. He appointed that they should in the year 1529 have an interview with each other at Magdeburg, and converse on their opinions. This meeting took place. Luther and Zwingli disputed long on those points respecting which they differed, but could not agree, as is usually the case with people who entertain different opinions. However, as they thought alike in all other things, they agreed so far, that they would always treat each other in a friendly manner, and would unitedly defend their doctrines against the Romish church. As little as this conference accomplished the object of the Landgrave of Hesse Cassel, yet it produced this advantage: that all prevailing animosities between the two parties ceased. Both these men, indeed, and their respective adherents, remained disunited, and Reformed and Lutherans now became separate and distinct parties. But this very circumstance, that these parties differed from each other in only a single doctrinal point, in the doctrine concerning the Lord's supper, must have animated them with so much the more love and friendship towards each other. Luther himself thought so, and promised them the utmost love and friendship. His journey to Marburg was, therefore, productive of some advantage; but far more important was his journey to Coburg, in the year 1530.

The emperor, Charles the V., had been crowned in the beginning of this very year, when the pope also sought to bring *him* over to his interest, with the view of weakening and suppressing those new religious parties. He advised the emperor to use forcible means, and with weapons in his hands, to bring back again those stubborn Lutherans to the

Romish church. The emperor, however, thought it more advisable to appoint a diet, composed of all the states of Germany, to be convened at Augsburg. Here he wished to investigate the matter, and hear the complaints of both sides. This was a new misfortune which impended over Luther and his doctrines. It was to be feared that all his exertions in the work of the Reformation might prove to have been made in vain. The elector himself hesitated whether he should submit himself to the diet, and asked Luther whether it was right to oppose the emperor by force, touching the doctrines in dispute. However, Luther gave his opinion positively against such a measure, because he did not wish that the introduction of the new religious truths should give occasion to war and the streaming of blood. Among other things he wrote to the elector as follows: "I would rather die ten times than be conscious that our gospel had been the cause of any bloodshed or butchering, which had happened on our account, because we ought to be those who suffer, and who, as the psalmist says in the forty-fourth Psalm, are given as sheep appointed for slaughter, not to revenge or defend ourselves, but submit to the wrath of God. But that your serene highness should have reason to apprehend danger, is of no consequence. Our Lord Jesus Christ is powerful enough; he can find ways and means to avert the danger. He can confound the machinations of those impious princes. Hitherto God has ever graciously helped your highness out of danger, and inspired your highness with the true and dignified spirit of a prince. Nor will he in future be less kind to us, if we only confide in him, and supplicate his aid. We know it for a certainty, and have experienced it from the evident assistance of God, that the cause which we espouse is not ours, but the cause of God. This indeed is our triumph and our consolation. I therefore humbly pray and advise your serene highness to be comforted and undaunted in such danger. We will effect more by prayer and supplication to God, than they with all their threats. However, that we may keep our hands clean from blood, and the infringing of the laws, if the emperor perseveres in his resolution, and calls me and those who are engaged with me in the same cause, before him, we will by the help of God make our appearance, and not involve your serene highness in any danger. For it is not my desire that your highness should defend either my own creed, or that of others, nor ought it to be desired; but every one ought to defend his own creed, and not expose another to danger by his belief or disbelief, if things once come to that pass, that our sovereign the emperor should intend to use violent means against us." Do these declarations alone not render Luther worthy of being beloved, even if he had not before already been loved? Do they not at least do honour to the goodness of his heart? In the mean while the advice of Luther had the good effect that the elector did not resort to forcible means of opposition, but determined to go to the diet. Hereupon he ordered Luther and the other divines at Wittenberg to draw up in writing, the principal doctrines of religion, whence arose the seventeen articles of Turgau, as they are called. He took these along with him to Augsburg, and likewise some of the divines. But Luther he left at Coburg, because Augsburg did not appear to him to be sufficiently safe for so notorious and proscribed a

person. The Catholic states of the empire were not a little astonished when they saw the elector at Augsburg. They had not supposed that he possessed the courage to risk an appearance at that place. But a man possessed of the intrepidity and firmness which characterized the elector, fears no danger. The elector had taken with him a man who, next to Luther, had the greatest merit in bringing about the Reformation. This was the celebrated Melancthon, Luther's colleague, and a professor at Wittenberg, a man possessed of an excellent heart, and of extensive learning. It has always been said that Luther's energy and undauntedness, and Melancthon's caution and moderation were requisite to promote the Reformation. And this is not a mistaken opinion. Melancthon's mildness moderated Luther's warmth, and Luther's warmth gave vigour and resolution to Melancthon's mildness. The one stood in need of the other. To this excellent man, Melancthon, was committed the task of drawing up the Confession of Augsburg, or the Evangelical Confession of Faith, which bears this title, because at Augsburg it was presented to the states of the empire. It contained a brief confession of what the adherents of Luther believed in matters of religion, and of that wherein they differed from the Romish church. The reason why the penning of this Confession was not committed to Luther, but to Melancthon, was, that it was feared that the former would do it with his usual severity and bluntness, and by that means still more irritate the Catholics. When this Confession was drawn up, it was handed to Luther for his perusal, and he was asked whether he had any thing to suggest concerning it. But he was satisfied with the whole of it. He only remarked, "I cannot step so gently and softly as Melancthon." It was intended at that time to make one more attempt to pacify the Catholics by mild and gentle means. However, the sequel taught them that nothing was to be effected by moderation. The Confession was delivered to the diet, in Latin and German, on the 25th June, 1530, and read in the German language, and was soon translated into almost all European languages, and sent into every country. Many objections were raised against it, and on the side of the papists, every one opposed it. Some of the popish princes, however, after they had heard this Confession read, intimated that "there was nothing exceptionable in the matter, but it was not to be endured, that Luther, a wretched monk, should dictate to them." As if truth were not truth, whether it came out of the mouth of a great or a common man. In short, the Elector of Saxony was threatened that unless he would renounce and relinquish the newly adopted Lutheran religion, the emperor would attack him with an armed force, and deprive him of all his titles and his provinces. Yes, and even rob him of his life. All the complaints of the Lutherans were fruitless. It was in vain that they protested that they did not think and believe otherwise than the Bible taught. Power and not right was consulted on this occasion. The diet came to the severe resolution, that every thing which had been changed in the doctrines and ceremonies in the Romish church, should be restored to its original state, and that the emperor and all Catholic princes should, with all their might, suppress the new religious creed. With this resolve ended the diet, and the princes returned home. This was in-

deed a sorrowful event for the poor Lutherans, and was calculated to throw them into utter despondency. But what inspired the adherents of Luther, and even the elector himself, with fortitude, were the letters which Luther wrote to them from Coburg; for it is highly probable that they would finally have yielded to the Catholics, if he had not continually encouraged them to remain constant. I cannot here omit to give an extract from a letter written by him to Melancthon, with whom my readers are already acquainted, and who, agreeably to his mild character, desired nothing more ardently than a reconciliation. "I heartily hate the great anxiety," thus he writes, "with which you torment yourself. That this solicitude should have gained such an ascendancy in your heart is not to be attributed to the great cause in which we are engaged, but to our unbelief. And even if the cause is a great one, he is also great who commenced it, and who conducts it, for it is not our cause. Why then do you so continually grieve? If the matter is unjust, then let us recant. But if it is just, why do we make God a liar in so great a promise, when it is his will that we should be contented and cheerful? You manifest as much care as if you were able to effect any thing by it. What can the devil do more than kill us? As for myself, so far as it respects this matter, I am not much concerned. Whether this unconcern proceeds from my ignorance, or from the spirit, that is best known to our Lord Jesus Christ. I have a better hope than I had expected I should have. If our capacities are not adequate to the undertaking, then let the object be accomplished by others. If I shall hear that the business stands ill with you, I shall hardly be able to refrain from hastening to you, in order to see how frightfully the devil shows his teeth." When Melancthon afterwards asked Luther how much ought to be yielded to the Catholics, the latter replied as follows: "My opinion is, that too much has already been conceded in the Confession which was delivered. If they will not accept of that and be satisfied with it, then I do not know what more I could do. I am employed in this matter day and night; I think, consider, and search all the Holy Scriptures, and by this means I continually become more and more convinced of the truth of our doctrines. And besides this, my courage daily increases, so that if it is the will of God, I will yield up no more, be the consequence what it may." The letter also which he at that time wrote to the elector, is so full of noble confidence, that a part of it may not improperly be introduced in this place. "I beseech your highness to be of good cheer. Christ is there, and will confess you before his Father, as you now confess him before this evil generation. I know that God is our dear God and Father, and therefore am I confident that he will help us. But should he not afford us his aid, then the danger is his as well as ours. What we have done we are in duty bound to do; I hope, therefore, that our heavenly Father will protect you. I diligently and earnestly pray for your serene highness. Were it possible for me to do more, I should consider it my duty to perform it." Such and similar letters, which Luther wrote to his friends at Augsburg, contributed much to preserve their constancy and firmness in the defence of the doctrines which they had adopted.

CHAPTER XIV.

LUTHER'S DOCTRINES CONTINUE TO BECOME MORE EXTENSIVELY PROPAGATED
AND ESTABLISHED.

THE severe imperial decree which was passed at the diet held at Augsburg, rendered the circumstances in which Luther and his adherents were placed very critical. The Elector of Saxony, and the rest of the Lutheran princes, were indeed permitted without molestation to enter on their journeys home from Augsburg; they, however, but too clearly, and with too much certainty, foresaw the dangers which threatened them. In this dangerous situation those princes, in the year 1531, at Schmalkalden, concluded an alliance, by which they entered into an agreement to preserve themselves and their subjects in the religion they had embraced; and to defend themselves against the whole power of the Romish church. This was indeed a measure which a regard to their own safety required, but which however accelerated the subsequent bloody scenes. Luther was dissatisfied with this confederacy, for he foresaw, that thereby the Catholics would become still more irritated, and that a religious war would be inevitable. My readers are already acquainted with the sentiments of Luther on this point, from his letter above introduced. He was absolutely opposed to the shedding of blood for the sake of religion. He always abhorred a religious war, and constantly prayed God to avert such an event. His wish was only in part fulfilled. As long indeed as he lived, there broke out no religious war; but after his death, one which was the more furious and bloody. In the mean time, this precaution of the Lutherans was also necessary to give more firmness and strength to their determined purpose to defend their common interest. And this close union and league of the Lutheran princes among each other also had the immediate good effect, that through the mediation of the patriotic Electors of Mentz and of the Palatinate, a religious union was in the year 1532, actually formed at Nuernberg, by which security was in the mean time promised to the Lutherans. The Catholics however reserved the right of having the religious controversies, which hitherto prevailed, decided by a general council of the clergy. The Lutherans could not place any hope in either the convention which had been entered into, nor in the general council of the clergy. For the former was rather the work of necessity, on account of the increasing danger of an invasion from the Turks, which at one time required all other cares to be laid aside; than the fruit of toleration towards those who dissented in religious opinions. And the latter, the decision of a general council of the clergy, would in all probability be partial and advantageous to the Romish church, which subsequent experience sufficiently proved. But, although the party which espoused the evangelical doctrines had no full confidence in a general council of the clergy, yet they always endeavoured in some measure to prepare themselves for this event. When therefore the pope, in the year 1536, proclaimed such a convention, which was to have been held at Mantua, a city in Italy, they resolved, at that meeting, more strictly

to declare and to defend their doctrines. The confession which had been delivered at Augsburg, contained the principal part of what they believed and considered to be true. However, under the circumstances of those times, it was written in a tone far too mild and submissive. It contained nothing concerning the pope, against whom however there were so many complaints. It was now, that the Lutherans had more assurance and energy. They no longer feared any one, since all hope of reconciliation with the Romish church had vanished. Luther was therefore requested to draw up a new confession of the evangelical doctrines, which was not to be composed in a style so sparing and yielding as the former was, and which should expose all the abuses which yet prevailed in the Catholic church. This task Luther performed. He therefore drew up the Schmalkaldish articles. They were so called, because at Schmalkalden they were approved and subscribed by the evangelical states of the empire, and contain also what was yet wanting in the Confession of Augsburg. The general council of the clergy, which the pope had by proclamation ordered to be convened, and before which the Schmalkaldish articles were to be laid, was indeed not convened. In the mean time those articles were however of service, the more closely to unite with each other the Evangelical States, for so the Lutherans called themselves.

Under this solicitude, their tenets continued to become more extensively propagated. Dresden, Meissen, and Leipzig, together with the adjacent territories, did at that time not belong to the Electorate of Saxony, as they now do, but were subject to George the Duke of Saxony. This was indeed a prince who loved religion and virtue, but who, as we have already above seen, was not well affected towards Luther and his doctrines. He considered him to be a heretic or false teacher, and was decidedly opposed to the Reformation, although he perceived that some amendment was necessary in the Romish church. But Luther did not to him appear to be the man calculated to undertake such changes. Slanders and personal abuse may have contributed to inspire him with this prejudice against Luther. But yet the greater part of his subjects were in favour of the Reformation; and the light of the new religious knowledge which Luther had kindled in the neighbouring electorate, had already shed its genial rays over the Magravate of Meissen. The duke indeed, did every thing in his power to root out the Reformation and Luther's doctrines within his dominions. Even punishment and other severe means were applied to this end; but in vain. But no power and no punishments can eradicate doctrines which are considered to be true and good. The more force there is used to root them out, the more deeply they become grounded in the minds of men. The poor oppressed subjects who suffered for the sake of truth applied to Luther, and begged him for consolation and a mitigation of their grief. Luther encouraged them in patience and endurance under adversity, which alone became a true Christian. Upon the whole, general fame ascribed to Luther the ability of being a good comforter. And whoever has read his letters cannot deny him this merit. But a man who possesses sufficient resources of comfort for himself, is also able to impart consolation to others. In this situation was the country

of Duke George for the space of twenty years, when in the year 1539, he died, and his successor, Henry the Pious, who had for a long time already adopted the evangelical religion, came to the administration. This prince, now gave full scope to the Reformation, which at this time had to encounter but few obstacles, as almost the whole country was evangelically minded. Luther preached at Leipzig, and that with such effect that the rest of the Catholics soon came over to his side, and the Reformation was firmly established.

This, however, was not the only country which embraced the doctrines of Luther. Whole kingdoms, such as Sweden and Denmark, and many other countries and cities, became happy through the Reformation. And it must in fact have contributed not a little to the tranquillity of Luther's mind, under his many sufferings and dangers, to see, that his labours produced so much advantage. Many noble minded and honest persons see that their indefatigable exertions are crowned with very little or no success at all. To many, even amidst the annihilation of the fruits of their labours, and the pressure of persecutions and sufferings, it must afford a consolation to be sensible that they suffer innocently, and for the cause of truth and virtue. How great was the advantage which Luther had over such excellent men, who find comfort only in their own feelings.

CHAPTER XV.

THE RESIDUE OF LUTHER'S LIFE, TO THE TIME OF HIS DEATH, IN 1546.

THIS great man had now nearly completed his work. The remainder of his life was indeed not so remarkable as the former part of it. However, he unweariedly proceeded to spread and establish the doctrines of religion to the period of his death, which, under his continual cares and sufferings, was to him a very desirable event. He never became inactive nor idle. He still continued to impart written and oral information to such as needed his instruction and consolation. He still wished to promote the object which, during so many years, had employed him. For although the diet, which in the year 1541 was held at Nuerenberg, gave hopes of a union between the Protestants and Catholics, yet the general council of the clergy held at Trent in the year 1545, offered him a new opportunity of writing against the abuses and animosities of the Romish church. And this he did with a fire and vehemence which would the less be expected from an old man, nearly approaching the verge of the grave, the more this treatise against popery, in point of energy, surpasses the writings of his earlier years. He foresaw, that this assembly would do nothing else than condemn the evangelical doctrines, and establish the old papal errors. And his suspicions were confirmed. For so far was the aim missed, that instead of the two parties approximating nigher to a reconciliation, their bitterness against each other continually increased, and the breach between them was widened.

The most unfavourable circumstance of this period was, that Luther

continued to become more sickly and feeble. And this was no wonder, if we consider what labours he performed, what dangers and griefs he endured during his life. When at Wittenberg he delivered his last lecture, he concluded it in these words: "This, now, is my work! God grant, that those who come after me may do it better. I can do no more, I am too feeble. Pray to God for me, to grant me a good and happy hour of death." He at that time caused a sixth edition of the translation of the Bible to be printed, and also wrote many other tracts, which was really to be wondered at in his sickly state of body. He had nearly lost an eye, and suffered great pain from it. He at that time wrote to a friend as follows: "I, who am an old, worn out, exhausted, cold, and now also one-eyed man, expected, at length, to have a little rest. But I still continue to be overcharged with writing, speaking, and acting. But Christ is to me all in all, and it is *he* who is both able and willing to accomplish his object. Let him be praised forever." Under these circumstances, he formed the resolution of spending the short time he yet expected to live in peace, on an estate in the country, far from all noise and molestation; and in his still retirement to take a distant share in the continually progressing work of the Reformation. His dislike of the constant dissensions caused him to seek this retreat. To this end, he chose the estate called Zolldorf, not far distant from Borna. But Wittenberg so greatly felt the loss of this man, that the whole university applied to the elector, and humbly besought him to endeavour to persuade Luther to return to Wittenberg. This prince did not long delay. He immediately sent some of his counsellors to him, with a request that he would change his purpose. The elector himself wrote to him, from which it may sufficiently be seen, how great his attachment and love were to Luther. This induced Luther to return to Wittenberg. He did, however, not long remain there. A new work occasioned him to leave Wittenberg. Some differences had arisen between the Counts of Mansfeld. Some of them had embraced the evangelical doctrines, and the rest remained Catholics. A quarrel now ensued between them, respecting the title to certain mines in that country. For the adjustment of these claims, Luther's mediation and good counsel were requested. He, therefore, undertook a journey to Eisleben, and endeavoured to compose the differences. On his journey already, he was attacked by a disease, from which he however so far recovered that he was enabled to preach there four times. He was on other occasions also still active, and benefitted many by his instructions. Yet he always felt weak, insomuch that he said: "When I shall have reconciled the Counts of Mansfeld, I will go home, lie down in my coffin, and give my body for food to the worms." But on the 17th of February, his debility sensibly increased. He was obliged to lie down to take some rest, he still spoke a great deal concerning death and a blissful futurity, where we would all in the assembly of the blessed, find and know each other again, and concluded with these words: "I have been baptized here at Eisleben. How would it be if I were to die here?" After this, he walked to the open window, as it always was his custom to do, when he rose from his bed, or before he laid himself down to sleep, and among other things, prayed: "O Lord God, I call upon thee

in the name of thy Son, whom I have preached, that thou wouldst still listen to my petition, and preserve my native country in true religion, and the right confession of thy word." After he had done praying, he began more violently to complain that he felt such fearful oppression in his breast. Count Albrecht of Mansfeld and his countess, as well as many other persons of distinction, hastened to him, and tried every means to ease his anguish. He now gave his hand to all those who stood around him, wished them good night, and spoke as follows: "Lord, into thy hands I recommend my spirit. My friends, pray to God in behalf of his gospel, that it may be well with it, for the wicked pope is violently enraged against it." After this he slept for some time very quietly and soundly, but not long. When he awoke, the oppressive pain in his breast increased. They rubbed him with warm cloths, and applied every medical aid which promised relief. But it was all in vain! He once more raised himself up, and articulated the following words: "I am dying, but we have a God who helps, and a Lord who delivers from death." He then laid himself down again, closed his eyes, and spoke no more. But when one of the bystanders yet asked him this one question: "Reverend father, will you die in the faith of the doctrines which you have preached?" he loudly and distinctly, as if the question inspired him with new life, pronounced the words: "Yes! yes!" But these were the last words he uttered. His cheeks turned pale, his hands and feet became cold, he breathed heavily, and—to that God whom he so faithfully served here, his spirit ascended. He died at two o'clock in the morning of the 18th of February. All who were present wept and lamented. And who could refrain from shedding a tear at the sight of the ruined remains which once encompassed so good and great a mind? They immediately hastened to inform the elector of the death of Luther. This prince exceedingly mourned for the loss of that man. The pang which he felt forced from him these words: "I wish that the Counts of Mansfeld had left the old, exhausted man, undisturbed with their disputes." The Counts of Mansfeld were very desirous that he should be buried at Eisleben, the place of his birth. However, the elector ordered that his remains should be brought to Wittenberg, which also took place. He, at the same time, gave the necessary orders to the university of Wittenberg, to receive and inter him in a suitable manner. It may with truth be asserted, that it has seldom happened that any person has been buried with such universal mourning, and such deep-felt sorrow. While the corpse was brought from Eisleben to Wittenberg, whole cities and villages went to meet it, and to evince their gratitude to the man for his never to be forgotten services, and to give him along to eternity their last farewell. All the bells were rung wherever his relics passed, and in every church there was preaching and prayer, and the university at Wittenberg also did every thing which could honour his death, and buried him in the palace chapel at Wittenberg. "That his funeral rites may be respectably performed," the elector then wrote to the university, "it is my will that Luther's epitaph be engraved on two plates of brass, one of which is to cover his tomb, and the other to be fastened in the wall of the palace chapel." I adduce this as a proof how highly the elector valued

and respected Luther. Every one may to this day contemplate this monument of Luther in the palace chapel at Wittenberg, and thereby recall to memory this great man.

His widow survived him till the year 1552, and derived her sustenance from the bounty of others, as Luther had left her but very little. This circumstance is sufficient to confute the accusation of his enemies, who asserted that he wished to enrich himself by the Reformation. He left behind him four children, two of his daughters having died before him. Of the children who survived him, one of his daughters, named Margaret, was married to George Von Kunheim, a Prussian counsellor: his eldest son, John, studied the law, and died at Koenigsberg, in the year 1575; the second son, Martin, indeed devoted himself to the study of divinity, but died in the year 1565, without having filled any public office as a minister; his third son, Paul, alone propagated his family, and rose to such celebrity in the medical art, that he became the family physician of the Elector of Saxony. He died in the year 1593. One of the last of his male issue, was Martin Gottlob Luther, who, in the year 1759, died at Dresden

CHAPTER XVI.

FOR WHAT WE ARE CHIEFLY INDEBTED TO LUTHER.

THUS was this man great even in death, and possessed of a vigorous soul. He left this world, after he had produced a change in religion the greatest and most remarkable since the days of Christ. May his ashes repose in peace. By us at least his character and his deeds will never be forgotten, nor will they ever be effaced from our memories. He was a good and a great man. He was a benefactor of mankind. But it is now time to speak of what Luther has actually gained and procured for us. Many of my readers may indeed be acquainted with Luther's name, but not with his merits; at least, they may be unable to appreciate them in their whole extent. What then has Luther actually accomplished? *He purified our knowledge concerning God and religion; he improved the outward form of the worship of God; established the real deserts of virtue; restored to government its rights, and to every person his religious liberty; he opened to literature and true science a more unfettered course; and became a promoter of industry, and of the happiness of the subject.*

These are the six principal points by which Luther gained for himself imperishable fame. When Luther commenced his career, and began to instruct, religion was filled with incredible errors and false doctrines. It was no more the religion which Jesus and his disciples had taught. Many doctrines were banished from it, and new tenets supplied in their stead. Doctrines had been substituted, for which the Bible furnished no pretence. The Holy Scriptures were not read, they were wholly unknown and disregarded. The clergy industriously kept the people in ignorance, and propagated superstitious notions, because

they reaped great gain from these practices. Some of them entertained the pernicious opinion, that to enlighten the lower orders of society, and to disseminate among them a better insight into things, was contrary to their private interest. Luther, like a hero, boldly took the field against this host of ignorance, superstition, and errors. Whatever he considered to be false he rejected. The rubbish of errors he removed out of the way. His guide was the Holy Scriptures. Whatever they did not contain he disapproved. He adhered to that only which he believed he had found in the Bible. For the purpose of exposing and combating all these errors, which then universally prevailed, he directed every one to this book, with the firm declaration that he positively would not acknowledge any other judge. That all divines and popes might have erred, but that the Bible was the only fountain from which mankind could draw instruction and knowledge. No other person perhaps ever had so much respect and reverence for the Scriptures as he had. At least no one more frequently recommended them, nor oftener appealed to them. And consequently, under the lamentable ecclesiastical system which was then in force, he considered nothing so indispensably necessary, as to place in the hands of the people a German translation of the Bible, by which means they might themselves emerge from their ignorance and superstition.

The *external worship of God* is an excellent means by which to acquire instruction and information; and upon this object, Luther bestowed the utmost care. He banished from the churches the use of the Latin language, which the common people could not understand, and from which they could derive no benefit. He caused the Latin prayers and hymns to give place to the German. The sermons which were preached again conveyed good sense and instruction. Before this salutary change had been effected, useless things were preached from the pulpit, of which the people understood nothing, or at least from which they could derive no benefit for the understanding and the heart. The whole of preaching had consisted in a relation of insipid fables and fictions. To sum up the matter, religion and the Bible were not taught, and could not be taught, because the clergy themselves did not understand them. They were destitute of Bibles, and much less had they so studied the Holy Scriptures, as to be capable of teaching them to others. Luther, to his great chagrin, saw this, and introduced a different mode of preaching, by means of which a correct knowledge of God and of Jesus, a love of virtue and honesty, patience under suffering, and consolation under all the incidents of life, are disseminated; in a word, by which real benefit and edification are imparted. He preached himself, both often and with warmth, wholly in an artless manner, but with so much the more effect, and in a way which was calculated to make an impression on the minds of his hearers. And those who know how much good teachers of religion may effect by such a mode of preaching, will readily acknowledge it to have been a matter of great merit in Luther, that he paid so much attention to public worship. But he did still more. He also abolished many church ceremonies to which the people ascribed a meritorious authority. The superstitious rites and trifles exhibited in the churches, whereby the

mind is drawn from a serious reflection on God and religion, and prevented from being led to more essential things, were set aside; and only the least injurious of them were preserved, because he did not think it advisable at once to take from the people the whole of that to which they had been accustomed. He, as a man who was acquainted with the human heart, knew too well how exceedingly man is governed by external objects, and how often they are a means whereby he is led to those of a more exalted nature. Vocal music is calculated to excite the feelings, and soften and elevate the heart, and by its energetic strains to communicate strength to the bosom, and produce a quite different state of feeling. At that time men were destitute of good spiritual songs. He composed some, which are still esteemed the best in our old hymn books. They are written in a style eminently characteristic of that zeal and love to God which constantly animated him. And by all these means he provided for the *dissemination of piety*.

But yet in the performance of all these things, he took special care to teach that piety did not consist in the mere observance of external ceremonies, but in real purity of heart and innocence of life. The whole of religion at that period consisted in men's paying to the clergy certain rates; in requesting frequent prayers to be made for them in the churches; in now and then prattling a prayer themselves, without the accordance of the heart, in frequent absolution of their sins, and in the observance of those things which appertain to the outward worship of God. It is a matter of doubt whether we ought more to pity the poor people, who were persuaded to this superstition, or more to detest those who purposely led them into this terrible error: for every one must be sensible that the mere observance of religious ceremonies, as little embraces the real nature of virtue, as it can procure the approbation of the Supreme Being. Actually to relinquish vices, to purify the heart from all sinful affections, to do good, to keep the commandments, which the Creator prescribed to us, to imitate Christ, to love mankind, and to live according to our destiny: of these things those poor people were ignorant, at least the common people. In this indescribable state of wretchedness, the greater part of men then lived. Luther now came and asserted, that the principal thing was a genuine, lively faith, and that piety consisted in the change of the heart, effected by a superior power. Without reformation of life, he said, all external symbols and attention to religion were of no value; and that by the bare performance of church ceremonies, no person could secure the approbation of God. He therefore, as it were, revived true piety among the people, whereas before they believed they had only to observe the ceremonies and useless requirements of the clergy, to lead a moral life, as well pleasing to God. In both his Catechisms, he with a nervous brevity discussed the duties of every day life, that the common people might know what was requisite for leading a virtuous life. He was far from encouraging that monkish virtue which seeks a merit in torturing and mortifying the members of the body, and in renouncing all innocent recreations, he much rather censured all moroseness and supercilious contempt of rational enjoyments, to which an invitation is proclaimed throughout all the works of creation.

In the same degree that Luther revived true piety, he also restored their rights to the princes and the magistrates, and to all men their liberty. At that period, the princes had but little authority in their dominions. They were subject to the mandates of the clergy, and as it were, subjects of a part of their own subjects. If the pope pleased, he could even dethrone princes. And history furnishes examples of German emperors falling down at the feet of the pope, and being obliged to supplicate him for mercy. The clergy in general paid no obedience to their princes. And if the prince did not comply with all their demands, and did not profusely enrich them with revenues and other contributions, they excited the people to rebellion, and persuaded them no longer to yield obedience to their rulers, because they were not good Christians and did not love and honour the church. Religion was always obliged to yield them a pretext in whatever they undertook. The clergy had not only assumed all authority in ecclesiastical affairs, but had even intermeddled in things which did not in the remotest manner concern them, and thereby abridged the rights of the princes. Instead of the latter, the former gave laws, and inflicted punishments. The one half of a country usually belonged to the clergy, without their paying any taxes, or contributing any thing to the necessities of the state. It is indescribable how many possessions, and how much wealth they had seized into their own hands. They stuffed themselves, if we may so speak, with the fat of the poor people. The princes were obliged to submit to the impoverishment of their dominions, when the clergy imposed taxes, and drew immense sums to Rome. To oppose this hierarchy was not advisable, for then they incurred the danger of losing both their territories and their subjects. The clergy, without difficulty, absolved the people from their plighted allegiance to their sovereign, and this indeed in the name of the most holy religion, by which means it soon happened, that the prince was pushed from his throne, and driven into exile. Such was the deplorable situation of things when Luther arose. But he sought to demolish the fabric of this power of the clergy, of which he was likewise a member. He at once pulled down all its props by appealing to the Bible. For the accomplishment of this, there was indeed a courage required, which little souls neither do, nor can possess. But by such a courage he was distinguished. He showed from the Holy Scriptures, what power they grant to rulers, and that the clergy had by no means a right to deprive them of this power. He led back the clergy to the object of their appointment, which consists in giving instruction, affording consolation and peace of mind; but not in the exercise of dominion and the issuing of decrees. On the other hand he imposed it as a duty on the subjects, to yield obedience to the magistrates: and in regard to this duty, he furnished the most instructive example in his own conduct. He continued to make the most impetuous attacks on the power of the clergy, until by degrees they were forced to retire within their own limits. For at that time only some of the rulers had resolution enough to exercise their rights according to the advice of Luther. Others who continued to adhere to the Romish church, were either too conscientious, or too fearful to do it. Too conscientious, for the clergy persuaded them that whoever opposed them, committed

an offence against religion ; and too timid, for it was not a small undertaking to attack them. But in later times, even popish rulers have thrown off this yoke, and regained the possession of their rights. This is a fruit for which they are indebted to the Reformation. Luther's declaration, that he had enlightened and adorned worldly authorities, that is, that he had restored to them their former rights, is undeniably true. But if at that time the clergy domineered over governments, they exercised still more authority over the poor people. What they said and commanded of necessity took place. The least suspicion of opposition and disobedience to their mandates, rendered the people unhappy. They exercised authority over the minds of the people ; inasmuch as every person was obliged, in confessing his sins, to name specially every vice of which he was guilty, if he wished for pardon. By this means they became acquainted with every thing that happened, and were enabled to regulate their measures accordingly. Many a one who had uttered a single word against them, was secretly assassinated. Whoever proposed a doctrine, which, though contained in the Bible, did not accord with their principles and their interests, was punished as the greatest malefactor ; whereas the greatest criminal escaped with impunity if he only flattered them, suffered himself to be used by them as an instrument, or gave them money enough. Every one was obliged to appear to believe what was told to him. And if only a single doubt was expressed by any one concerning what was taught him, he was thrust out of the church and led to the stake. There was no such thing as examination, no investigation, no inquiry to be so much as even thought of, whether that was true which was enjoined to be believed. Under this galling yoke, in this state of slavery, several centuries before the appearance of Luther had sighed, and without him would perhaps for a long time to come, yet have continued to sigh. Luther made his appearance, and bade defiance to these practices. And the Almighty hand of God used him as an instrument to root out these scandalous abominations, and to overturn this horrible tyranny. We cannot here deny the hand of providence, and the powerful aid of God, when we reflect with how many raging enemies he had to contend, and with how many difficulties he had to struggle. Luther showed what men ought long ago to have known : that every person ought in religious matters to be allowed to think and believe freely, if religion and virtue were to be preserved ; that the consciences of men ought not to be burdened with the belief of things, which they are not permitted to investigate. He insisted on it, that every person had a right to inquire into the truth of that which was preached and taught to him in religion, and to regulate his belief according to this inquiry. That as it was a duty in every other case to look for arguments and proofs, so it was likewise necessary in religion. That nothing ought to be believed, which had not its foundation in the Holy Scriptures, and that if teachers and divines wished any thing to be believed, every one had a right to ask them whether what they taught was consonant to the Bible or not. It is this, that he means by that Christian liberty, concerning which he has so frequently and so impressively spoken. This freedom of conscience, this privilege to examine and to reflect, he obtained for us. And if Luther had done nothing

more, than procured for us this most precious and supreme good of man, this hereditary right of every rational being, even then his services for us would be extraordinary great and beneficent.

If this is evident, that which follows is not less so. *He opened to literature and true science a more free course.* As a great and comprehensive genius, and endowed with a very strong memory, and quickness of decision, he not only availed himself of the fragments of the ancient Grecian and Roman literature, which at that time began to revive, for the true interpretation of the Bible, but likewise at a period when mankind was but little inclined to scrutinize and to write, gave to the best geniuses an impulse, which, without him, they never would have received. If, after him men arose, who successively continued to extend their happy ideas; if, after him, jurists, physicians, natural philosophers, historians, and other learned men constantly searched deeper into the fundamental principles of their sciences, and made no secret at all of the truths they had discovered—yet it was Luther on whose foundation they built, on whose shoulders they mounted. He was the first who shook off the yoke of dread for human power, and in this attempt he was so fortunate as to succeed. Before he entered the lists, every teacher of the truth saw no other reward for his victory over error than the flaming pile. After him it was more easy to tread the way which had already been paved by another. From the time of the Reformation, those even who inhabited Catholic countries, thanked him for the great alleviation he had procured for them from papal oppression; and the pope, being now warned by such striking examples, received a much milder deference, and was obliged from time to time to concede more of her rights to the human understanding. To this may be added, that although Luther was not professedly a writer for the common people, yet at that period no one excelled him in the art of adapting composition to their capacity. That the people at least learned to read; that schools were established where they received some, even if only a little information; that at least the morning dawn dispelled the gloom of night which then obscured the human intellect: this was the work of our Luther.

And finally, is it not our duty to state that the *Reformation promoted industry, and the welfare of the common people?* For could any thing be more prejudicial to the happiness of the people; could any greater restraint be laid on their industry, or greater obstacle opposed to it, than the hitherto idle monastic life, by which not only so many thousands were withdrawn from the state which so much needed the hand of labour, but also consumed what the industry of the rest produced? Wherever this ecclesiastical change had been adopted, there the superfluous holy-days, the pilgrimages which consumed so much time and money, and other customs which encouraged the spirit of idleness, were abolished; there the industry of the people was increased and redoubled; there no more money was sent into foreign countries for the purchase of indulgences; there new life animated industry, and renewed prosperity attended every occupation. Catholic countries even saw the necessity of imitating the activity and enterprising spirit of the Protestants, that they might not be too far outstripped by them.

There is still another point of view in which Luther rendered a great

service to mankind. However, the points which have already been mentioned, and in regard of which he became our benefactor, are the most important. But besides those advantages which we have derived from him, how great was his merit in regard to the German language, which he raised from barbarity, and by means of his translation of the Bible, first moulded and refined. I must confess that I have dwelt rather long on the merits of Luther. But it was necessary to know for what our gratitude is really due to the man who effected so important a change.

CHAPTER XVII.

THE CHARACTER AND DOMESTIC CIRCUMSTANCES OF LUTHER.

FROM what has been related, we may already draw an inference concerning the character and heart of Luther. A pious mind, bold resolution, a lively confidence in God, an energetic zeal for what is good and true, an elevation of mind which rose superior to all the hatred and persecution of man; all these qualities shone out through each of his actions. He had scarcely cast his eyes on the many abuses and errors which prevailed, and had hardly taken a cursory view of the whole extent of the work which he had to perform, when he already ventured to commence it. He bade defiance to every danger, disregarded all human power, triumphed over all obstacles, remained steadfast in the accomplishment of his purpose, and finished whatever he had begun. A person cannot sufficiently admire the fire of his mind, and his towering understanding, which soared beyond most of the errors which were then predominant. It was not a small thing all at once to acquire an insight into the prevailing errors of those times, and to survey them in their whole compass. But it was still more to make so prudent a choice of means by which to encounter them all. And the greatest and most hazardous thing was steadily to abide by those means until his object was accomplished. It is true that the vehemence of his mind often became tempestuous and uncontrollable, and in his writings we frequently meet with strong expressions. However, not to mention that in those times the tone of speaking and writing was indeed not the most refined, those also perhaps do not judge incorrectly, who assert that Luther's warmth was indispensable to the work of Reformation. And he confesses that it had been very difficult for him to moderate his fiery temperament. In the course of this work I have already introduced a letter, from which it is evident how clearly he saw that by the hard and severe language which he used against his enemies, he sometimes went too far, and thereby perhaps gave occasion to greater animosity against himself. But no one who might wish to engage in a similar contest could justify himself by an appeal to the example of Luther. Luther contended in behalf of God and the cause of religion, and was therefore obliged in hard terms to expose the then reigning vices, that the people might see that they had been led astray. "I must," said he, "root out stumps and dig out stones, cut away the thorns and bushes,

and first beat and prepare the way." And even if his violence against the enemies of true religion was a fault, yet the consequence has taught us that it was in a certain degree necessary and beneficial. And was not this fault overbalanced by a thousand virtues and excellent qualities? But however warm a temper Luther possessed, yet no one could be more easily reconciled than he. He was a stranger to revenge. Of this a single proof will be sufficient. A certain person by the name of Carlstadt, an extremely turbulent and boisterous man, of whom we have already made mention, had not only in various ways disturbed the public peace, but had also in a particular manner offended against Luther, until he was at length, by order of the elector, banished from the country. Being thereby reduced to many straits, he again wrote to Luther, and requested him to intercede in his behalf with the elector, and procure permission for him to return. No one was more ready than Luther to befriend him, notwithstanding the former injuries he had received from Carlstadt. To Luther's intercession only, he was indebted for his pardon, as unworthy of it as he afterwards rendered himself.

Concerning the patience and firmness of Luther, I have already spoken. These are virtues not to be found in every head and heart: he possessed them in an eminent degree. God, and the truth which he preached concerning him, he prized above all other things. To this he sacrificed every other object. Money, riches, and ease, were in his estimation of small value. Hence his enemies, who by means of these things wanted to alienate him from his constancy, often enough complained of his indifference to worldly possessions and riches. This was really a great eulogy out of the mouths of his enemies, who felt no disposition to say any thing to his advantage. And they spoke the truth in this respect. Every attempt to cause him to recant proved unsuccessful. He never aspired after money or wealth. His small salary was never sufficient fully to gratify his benevolent disposition. "I pray you," he wrote to one of the electoral counsellors, "not only to perform a work of compassion towards the poor nuns who have fled from the cloisters; but that you likewise beg some money for me from the rich people at court, that I may be able to provide for them a week or a fortnight, until I can deliver them to their relations. For my monks become so fat by the riches of the word of God, that I could lately not borrow on my own credit, ten guilders for a poor citizen. My own yearly salary is only five hundred and forty guilders.* Besides this sum, I do not from the city receive a single halfpenny, nor do my brethren. Nor do I ask for any thing from the city, that I may emulate the fame of St. Paul, by not robbing other churches, and serving my Corinthians without reward." At another time, he recommended to the same man a poor exiled nobleman, who had suffered severe persecution:—"He deserves," he writes, "that we should support and aid him in his distress. You are sufficiently acquainted with my circumstances, to know that it is out of my power to provide for him, as I depend on the bounty of others myself for a living. It is difficult for me alone to maintain him, and still more hard to desert him. However, if you should not succeed

* About two hundred and thirty-six dollars in federal money.

in obtaining any succour for him, then Christ will help his own from some other source." In all his labours he looked for no compensation. The booksellers offered him for the books which he should annually write, the sum of four hundred dollars, out of the avails proceeding from the sale of his books. However, he refused to accept of it in these words: "I will not sell my talents. I am not in need of money, thank God! I would otherwise demand money for my lectures. But inasmuch as God anticipated and provided for my wants, and the elector has furnished a small additional supply, I never sold a single copy of my books, nor have I lectured for money. And this character, if God is willing, I am resolved to take with me into my grave." Concerning his translation of the Bible, he says: "This I can declare with a good conscience, that I have therein employed the utmost faithfulness and diligence, and that in the prosecution of that work, I have never harboured a single improper or selfish thought. For I have not taken nor sought the least compensation for the work, nor have I in any wise derived any gain from it. Nor was fame my object therein, this the Lord my God knows! But I have done it out of love to the dear Christians, and to the honour of him who is seated on high, who every hour does me so much good, that if I had translated a thousand times as much as I have, I would even then not have deserved to live an hour, nor to have a sound eye. All that I am, and all I have, is the fruit of his goodness and compassion. Therefore will I, with a joyful heart, do all I can, to cause this translation to redound to his honour. If I did not in this difficult task endure the utmost pains and labour, for the sake of the man who died for me, the world would not be able to give me a sufficient pecuniary reward for writing a book, or for translating any thing from the Bible. I do not wish the world to reward my labour. She is too abject and poor to do it. While I have been here in Saxony, I have never asked my prince for a single penny."

What is said above, supersedes the necessity of my saying any thing respecting Luther's industry. His application was uncommonly great. He did not suffer any time to pass away which he did not devote to something good. From early in the morning till evening he was busily employed. Hence he reluctantly accepted of the many invitations of his well-wishers and friends, because they deprived him of so much time, which he could have applied to some greater object, and in a more useful manner. "I waste a great deal of time," he writes, "by going to entertainments. I do not know what devil has given rise to this custom. I cannot well refuse to go to them, but at the same time it is a great disadvantage to me." It is a matter of astonishment, how under his feeble health, he could do so much, and still constantly keep up that resolution, which with others, is usually lost in sicknesses. He always had to contend with many bodily complaints, some of which may have originated from his sedentary life, although he sometimes took exercise. When he had leisure, his recreations after labour consisted in the culture of his garden, and in amusing himself with turning. That this was the case, may be seen from the following letter to a friend. "I am glad that you promised me garden seeds for the ensuing spring. Send me as many as you can spare, because they are of considerable importance

to me. If I shall be able to return you a kindness, I will cheerfully do it. For while Satan rages, I will in the mean time laugh at him, and view the gardens, that I may enjoy the blessings of the Creator, and that which serves for his glory. I and my Famulus,* Wolfgang, have engaged in the art of turning. But as we cannot here among us obtain the necessary instruments, I herewith send you a golden guilder, and subjoin a request, that you would purchase for it some augurs and turner's tools, which a turner may easily point out to you. We have indeed, already some tools, yet I would prefer some of the best ones made at Nuernberg. My reason for learning this trade is, that if it should so happen that the world would not support us for the sake of the word of God, we might be able to earn our bread by the labour of our hands." One of his principal delights was music. It was his opinion that music, above all other things, had the power of producing pious reflections in the heart, and of elevating it to God. "I commend and esteem the Dukes of Bavaria," he writes, "although they harbour but little good will towards me, and especially because they highly value and love music. For there is no doubt that the seed of eminent virtues is often to be found in minds which are touched by music. But those who are insusceptible to the charms of music, I think resemble logs and stones. And I have no hesitation in saying, nor am I ashamed to assert, that next to theology, no art or science is comparable to music, because next to theology, she only is capable of effecting what otherwise theology alone produces, namely, tranquillity and cheerfulness of mind. He had but little taste for other amusements. The chase and other noisy recreations were disagreeable to him. When he was at the castle of Wartburg, he wrote as follows: "I lately was along on the chase for two days, and was a spectator of this irksome pleasure of the great folks who were present. Two hares and some partridges were caught. Certainly a most important business for idle people. However, amidst the nets and hounds my mind was still occupied by good thoughts. But I must confess, that as much satisfaction and pleasure as this apparent diversion may yield to others, it awakened in my mind much dissatisfaction and pity; and many reflections concerning those things which such an occasion presents. I had with great pains preserved the life of a young hare, and very carefully wrapped it into my riding cloak. But when I had gone only a short distance from it, the hounds tracked it, bit though the cloak into its right leg, and at length killed it. I am weary of this chase." Such expressions, more than any thing else, serve as a proof of his good and noble heart, which would enjoy no pleasure procured at the expense of another, even if it was a brute animal.

There are persons, who in their public behaviour appear reasonable and amiable men, but pay very little attention to the private duties they owe at home, to their own families. To this class Luther did not belong. He was a kind husband, and an affectionate and reasonable father. When he saw his wife or children suffer, tears of pity often

* Famulus is a Latin word, and signifies a student who lives with the professor, and in his lecture rooms at the university, keeps the subscription lists of students, and regulates other inferior matters.

flowed down his cheeks. The frugality, faithfulness and tender assiduities of his wife, were of infinitely great value to a man pressed by so many cares and labours. By her sympathizing tenderness towards him, under his bodily infirmities, by her assiduous and punctual discharge of all her domestic duties, by her patient endurance of whatever symptoms of ill humour his sorrowful hours betrayed, she proved herself to be a wife, such as she ought to be. Hence he was never so fond of tarrying, as when he was in the circle of his wife and children. It was only when he was very desirous of finishing a work, that he denied himself the gratification of this most pleasing desire of his heart. It often happened that for several days and nights he locked himself up in his study, and took no other nourishment than bread and water, that he might the more uninterruptedly pursue his labours. This often happened, and his good wife, as willingly as she would have objected to such intense application, did not dare to oppose the zeal excited by such a sense of duty. But on a certain occasion he locked himself up three days and three nights, and did not suffer himself to be disturbed by the repeated calls of his wife at the door. She was quite beside herself through fear, and by the assistance of several persons, at length broke open the locked door, and found her husband sitting at his writing desk, and deeply wrapped up in reflection concerning the learned exposition of some scriptural passages. She blamed him for having occasioned her so much anxiety and fear, when he being roused from his meditations, and being displeased by reason of the interruption the train of his thoughts had suffered, cried out to her: "Do you not know that I must work while it is day, for the night cometh wherein no one can work."

Amidst all his labours he however devoted a part of his time to the instruction of his children; and endeavoured from their youth up, to impress their minds with good thoughts. For he used to say, "the father must speak out of his children." But though he exceedingly loved his children, yet he was not guilty of any criminal indulgence towards them. When at a certain time his son John had committed a fault, he did not permit him for three days to come into his presence, and would no more hear of him; however much his mother and others interceded for him. Luther said, "I would rather than have a perverse son, have none at all." It was only when the son actually forsook his fault and humbly solicited forgiveness that he pardoned him. And yet this was his favourite son, whom he used to call "his Johnny." When he was advised to lay up a little property for his children, he replied: "That I will not do, else they will not rely on God, and their own hands, but on their gold." The elector in order to make a provision for his wife and children, offered him a share of the mine which is situate on Schneeberg. The possessor of such a mine, receives a part of the profits of the mine. But he refused to accept of this offer in these words: "It would much rather be my duty to say the Lord's prayer, and add thereto a petition, that the ore might not fail, and the profits of the mines be well applied, than that I should accept of any share." He went so far in his contempt and indifference of earthly goods that, when at a certain time a poor man complained to him of his poverty; and Luther himself had no money, he took from his wife the present given

her by her baptismal sponsors, according to a custom then prevailing, and brought it to the poor man. When he was called to an account for this act, he replied: "God is rich, he will provide something else in the room of it." And from the same disposition he refused many presents which were brought for himself and his wife, and directed them to be given to persons who stood in greater need of them than himself. He likewise on a certain occasion wrote as follows to the elector, who had sent him many presents, "I humbly entreat your highness, not to believe those who represent me to be in needy circumstances. Alas! I have more and especially have received more from your highness than my conscience will justify. Nor is it becoming in me, that I, who am a preacher of the gospel, should be in affluent circumstances, nor do I desire it. Hence, I in such a manner felt the kind and gracious benevolence, manifested towards me by your highness, that it immediately gave me a fearful concern of mind. For I would not in this life wish to be found in the number of those, to whom Christ says: 'Wo unto you rich, for ye have your reward.'" And besides, to speak after a temporal manner, I would not wish to be burdensome to your highness; because I know your highness so often makes donations, that there can be nothing left to spare for that purpose. 'Too much empties the purse. I therefore wish that your highness would wait till I complain myself, that I may not through the generous proffers of your highness made to me, become afraid to beg for others, who are much more deserving objects of such beneficence. For even without this your highness does too much for me. Christ will graciously repay it."

Whoever is pleased with modesty and humility in great men, must be pleased with them in Luther. However great his merit really was, yet he ascribed the accomplishment of his great work to him only, whose mighty arm guides and directs the whole, and referred every one who praised him, to the praise of God. In several instances he acknowledged that there were men much more learned than himself, and that he often needed advice and instruction. External honour was of very little value in his estimation. Some teachers at Wittenberg had, for instance, given orders that all the students should rise as soon as the professor should enter the lecture-room. Luther disapproved of this regulation, and said: "I cannot bear such affected ceremonies." Towards common people he was no less condescending and meek. A coachman had at a certain time carried some persons to Wittenberg, and had a strong desire to see the true and right pope, as he expressed himself, and as the common people called Luther. He therefore went to the house of Luther, knocked at the door, and begged leave to enter. Luther permitted him to come in, and when the coachman took his post at the door, in a shy and respectful way, Luther took him by the hand, which he shook in a friendly manner, pressed him to be seated, invited him to the table, drank his health, and handed to the stranger his own glass, which was in those times considered as the greatest mark of friendship. The poor man was quite transported by the honour which had been done to him; and every where boasted that he had sat at the table with Dr. Martin Luther. The most inconsiderable persons had free access to him, when they stood in need of advice, consolation, in-

struction and assistance. But it is a position, the truth of which is confirmed by experience; that the greater and more worthy a man is, the less does he despise the poor and humble.

Good people are capable of becoming good and excellent friends. Luther's heart was disposed to friendship and affection, wherever he believed he had observed love towards God and uprightness of conduct. He and Melancthon are a pattern of friendship and love. They prayed for each other, lived and laboured for each other. It is moving to read how much anxiety they felt, and under what great concern of mind they were for each other, when any thing happened to either of them. If one of them was sick, the other relinquished all other business to assist him, and called together all the rest of his friends, in order to pray for his recovery with their united hearts. And we have the more reason to wonder at this, when we consider how easily the one might have become jealous and envious of the other's fame, as they both laboured in one and the same cause. But this did not prevent their hearts from cherishing a mutual love for each other. They were, and remained friends.

The Papists accused Luther of intemperance in eating and drinking. Even if the circumstance that his enemies had asserted this, did not render the accusation doubtful, yet we need only to consider how little he valued money and other property; how often he refused to accept of them, to convince ourselves that this accusation was a malicious slander. For these are things which are of service in pampering the stomach. As we have already observed, it was likewise with reluctance that he went to entertainments. And men of veracity among his contemporaries repeatedly testified that he was very moderate in eating and drinking; insomuch that they often expressed their astonishment at it, as he was neither small in stature, nor weak in his person. Sometimes when he was deeply engaged in business, he would take no food for several days. But such is the way of the world. Such persons are out of the reach of a direct injury, mankind will often endeavour to hurt by false invective.

I believe that my readers are now sufficiently acquainted with Luther's good and great heart; and that it will therefore be unnecessary for me to say any thing more. I entertain a confident hope, that by those qualities, he has rendered himself still more worthy of our esteem. For if he had stained his great work with impure actions; and if his great genius had not been united to a good heart, he would indeed always have claimed our admiration, but would have been unworthy of our love. He would always continue to be considered to have been an enterprising genius, but not a good and a great man.



SKETCH

OF THE

LIFE OF ZUINGLE.

ULRIC ZUINGLE, or ZUINGLIUS, was born January 1, 1484, at Wildhausen, in the county of Tockenburgh, in Switzerland. His education, which was liberal, was completed at the University of Vienna. In his eighteenth year, he became classical teacher at Basil. Four years afterwards he took the degree of M. A., and being chosen pastor of Glarus, was ordained by the Bishop of Constance. Having been trained by a teacher who accustomed him to think for himself, without being trammelled by the system of the schools, he pursued his inquiries to a discovery of the corruptions of Rome. The New Testament was his principal counsellor. He made that the directory of his faith, and he also attended to many of those authors who had been censured by the papacy. But, though he had thus become dissatisfied with existing errors, he did not immediately separate from the pope, but, for ten years, pursued a course of practical instruction at Glarus, contenting himself with exposing, from time to time, some of the superstitions of the church. From Glarus he removed to the abbey of Einsidlin. While there, he preached against vows, pilgrimages, and offerings; he caused the relics to be buried; the inscription over the abbey gate—"Here plenary remission of sins is obtained," to be effaced; and he introduced among the nuns, the habit of reading the New Testament. He also taught the necessity of purity of heart and life. He became more and more eminent, and excited more and more jealousy in such as were opposed to reformation, but his ecclesiastical superiors allowed him, as yet, to remain unmolested. In 1519, he was invited to the cathedral at Zurich. On being installed there, he announced his intention of preaching from the gospel of Matthew, with no other comment than the Scriptures would afford him. This novel plan of expounding fully the word of God, drew together large auditories, and excited great admiration. The iniquitous traffic of indulgencies, which roused the spirit of Luther in Saxony, was carried into Switzerland. The agent whose business it was to dispose of these lures to perdition, met with great success, until he came to Zurich; there, he was so effectually opposed by Zuingle, that he was obliged to quit the city, and retire into Italy.

Zuingle was a man of adventurous genius, and of great intrepidity. He was remarkable for his penetration, and, above all, was learned in

the word of God ; so that he was well qualified to be a leader in the cause of truth. So sensible were the Papists of his weight of character, that he was much courted by the cardinals, and Pope Adrian sent him, by his nuncio, a bribe written with his own hand. Moreover, the force of Italian gold was tried upon him, but he was not open to a bribe.

Being an enemy to offensive war, Zuingle, in 1522, obtained the passage of a law, in the assembly of the Canton of Zurich, abolishing all alliances and subsidies for the term of twenty-five years.

He declared the superiority of the rules of the gospel over those of ecclesiastical discipline, and when some persons were denounced to the magistrate, for infringing the fast of Lent, without a dispensation, he defended them. The word of God he considered the authority from which there was no appeal, and the decisions of the church as binding only so far as they were founded in that word. At length, he openly avowed the principles of the Reformation, and when, in consequence, he was called to give an account of his doctrine, the great council of Zurich decided, "That Zuingle, having been neither convicted of heresy, nor refuted, should continue to preach the gospel as he had already done ; that the pastors of Zurich, and its territory, should rest their discourses on the words of Scripture alone." But, though he was thus supported by the magistracy, he appeared more anxious to lay a solid foundation for a salutary change, by instructing the people, than to hazard too much by hastily abolishing ceremonies and modes of worship. In 1524, the pictures and statues were removed, and, step by step, the simplicity of the gospel was introduced, until, in 1525, the mass was abolished.

In 1525, the Anabaptists attacked Zuingle. They began by insinuating into the minds of the people that the Reformation was not sufficiently spiritual. They then addressed Zuingle himself, charging him with conducting the business of religion in a slow and frigid manner. They insisted on the necessity of adult baptism in all cases, and declared re-baptization the criterion of a union with Christ. The senate caused conferences to be held on the subject, but they were in vain. The Anabaptists at length became furious. They boasted of having all things in common, and threatened destruction to all who would not follow their example. They also pretended to prophecy—crying, "Wo to Zurich ! Wo to Zurich ! Repent or perish !"—allowing the same space for repentance that was allowed to Nineveh. Other conferences were appointed, but these fanatics were not open to argument. Finally, the senate made their offence capital, and, a year or two after, one of them suffered.

Zuingle differed from Luther on some points, which created a very unhappy controversy between them and their respective parties, that continued for several years to the great injury of the Reformation. At length, in 1529, Philip, Landgrave of Hesse, anxious to close the dispute, invited Luther and Zuingle to a conference at Marpurg. Thither they repaired, Luther accompanied by Melancthon, and Zuingle by Oecolampadius. The argument continued four days, after which they all signed fourteen articles containing the essential doctrines of Christianity, and expressed a hope that their difference, with respect to minor points, would not interrupt their harmony.

The canton of Berne followed that of Zurich in adopting the Reformation. In an assembly, at which Zuingle was present, the subject was discussed, and, so triumphant were the reformers, that, in conclusion, the grand council of the canton resolved to adopt their principles. Upon this, five of the cantons, who were attached to popery, entered into a solemn engagement to prevent the doctrines of Luther and Zuingle from being preached among them. But the hostilities between the Roman and reformed cantons were terminated by the treaty of Coppel, in 1529. This treaty, however, was broken, and a battle took place at which Zuingle was present. The Zurichers, who had gone to the relief of their countrymen at Coppel, were defeated, and Zuingle was mortally wounded. His wound deprived him of his senses, but, recovering himself, "he crossed his arms on his breast and lifted his languid eyes to Heaven." In this condition he was found by some Catholic soldiers, who, without knowing him, offered to bring him a confessor; but, as he made a sign of refusal, the soldiers exhorted him to recommend his soul to the Holy Virgin. On a second refusal, one of them furiously exclaimed, "Die then, obstinate heretic!" and pierced him through with a sword. His body was found on the next day, and the celebrity of his name drew together a great crowd of spectators. One of these, who had been his colleague at Zurich, after intently gazing on his face, thus expressed his feelings: "Whatever may have been thy faith, I am sure thou wert always sincere, and that thou lovedst thy country. May God take thy soul in mercy!" Among the savage herd some voices exclaimed, "Let us burn his accursed remains!" The proposal was applauded; a military tribunal ordered the execution, and the ashes of Zuingle were scattered to the wind. Thus, at the age of forty-seven, he terminated a glorious career by an event deeply lamented by all the friends of the Reformation, and occasioning triumph to the partisans of the Romish church.



A SELECTION
OF THE
MOST CELEBRATED SERMONS
OF
MARTIN LUTHER.

SERMON I.

GAL. IV., from the first to the seventh verse, inclusive.

1. Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;
2. But is under tutors and governors until the time appointed of the father.
3. Even so we, when we were children, were in bondage under the elements of the world:
4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,
5. To redeem them that were under the law, that we might receive the adoption of sons.
6. And because ye are sons, God hath sent forth the Spirit of his Son in your hearts, crying, Abba, Father.
7. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

THIS text touches the very pith of Paul's chief doctrine; the cause why it is well understood but by few, is, not that it is so obscure and hard, but because there is so little knowledge of faith left in the world, with which it cannot be that one rightly understands Paul, who every where treats of faith with such force of spirit. I must therefore speak in such a manner, that this text will appear plain; and that I may more conveniently illustrate it, I will speak a few words by way of preface.

First, therefore, we must understand the treatise in which good works are set forth, far different from that which treats of justification; as there is a great difference between the substance and the working; between a man and his work. Justification is of man and not of works; for man is either justified and saved, or judged and condemned, and not works. Neither is it a controversy among the godly, that man is not justified by work, but righteousness must come from some other source than from his own works: for Moses, writing of Abel, says, "The Lord had respect unto Abel, and to his offering." First he had respect to Abel himself, then to his offering; because Abel was first counted

righteous and acceptable to God, and then for his sake his offering was accepted also, and not he because of his offering. Again, God had no respect to Cain, and therefore neither to his offering: therefore thou seest that regard is had first to the worker, then to the work.

From this it is plainly gathered, that no work can be acceptable to God, unless he which worketh it was first accepted by him: and again, that no work is disallowed of him, unless the author thereof be disallowed before. I think these remarks will be sufficient concerning this matter at present, of which it is easy to understand that there are two sorts of works; those before justification, and those after it; and that these last are good works indeed, but the former only appear to be good. Hereof cometh such disagreement between God and those counterfeit holy ones; for this cause *nature* and *reason* rise and rage against the Holy Ghost; this is that of which almost the whole scripture treats. The Lord in his word defines all works that go before justification to be evil, and of no importance, and requires that man before all things be justified. Again, he pronounces all men which are unregenerate, and have that nature which they received of their parents unchanged, to be unrighteous and wicked, according to that saying, Ps. 116. "All men are liars," that is, unable to perform their duty, and to do those things which they ought to do; and Gen. 6. "Every imagination of the thoughts of his heart are only evil continually;" whereby he is able to do nothing that is good, for the fountain of his actions, which is his heart, is corrupted. If he do works which outwardly seem good, they are no better than the offering of Cain.

Here again comes forth *reason*, our reverend mistress, seeming to be marvellously wise; but who indeed is unwise and blind, gainsaying her God, and reproving him of lying; being furnished with her follies and feeble armour, to wit, the light of nature, free will, the strength of nature, also with the books of the heathen and the doctrines of men; contending that the works of a man not justified, are good works, and not like those of Cain; yea, and so good that he that worketh them is justified by them; that God will have respect first to the works, then to the worker. Such doctrine now bears the sway everywhere in schools, colleges, and monasteries, wherein no other saints than *Cain* was, have rule and authority. Now from this error comes another; they which attribute so much to works, and do not accordingly esteem the worker, and sound justification, go so far, that they ascribe all merit and righteousness to works done before justification: making no account of faith, alleging that which James saith, that without works faith is dead. This sentence of the apostle, they do not rightly understand; making but little account of faith, they always stick to works, whereby they think to merit exceed-

ingly, and are persuaded that for their work's sake they shall obtain the favour of God: by this means they continually disagree with God, showing themselves to be the posterity of *Cain*. God hath respect unto man, these to the works of man; God alloweth the work for the sake of him that worketh, these require that for the work's sake the worker may be crowned.

But here, perhaps, thou wilt say, what is needful to be done? by what means shall I become righteous and acceptable to God? how shall I attain to this perfect justification? The gospel answers, teaching that it is necessary that thou hear Christ, and repose thyself wholly on him, denying thyself and distrusting thine own strength; by this means thou shalt be changed from *Cain* to *Abel*, and being thyself acceptable, shalt offer acceptable gifts to the Lord. It is faith that justifieth thee: thou being endued therewith, the Lord remitteth all thy sins by the mediation of Christ his Son; in whom this faith believeth and trusteth. Moreover, he giveth unto such a faith his spirit, which changes the man and makes him anew, giving him another reason and another will. Such a one worketh nothing but good works. Wherefore nothing is required unto justification, but to hear Jesus Christ our Saviour, and to believe in him. Howbeit these are not the works of nature, but of grace.

He, therefore, that endeavours to attain these things by works, shutteth the way to the gospel, to faith, grace, Christ, God, and all things that help unto salvation. Again, nothing is necessary in order to accomplish good works but justification; and he that hath attained it performs good works, and not any other. Hereof it sufficiently appears that the beginning, the things following, and the order of man's salvation are after this sort; first of all it is required that thou hear the word of God, next that thou believe, then that thou work, and so at last become saved and happy. He that changes this order, without doubt is not of God. Paul also describes this, saying, Rom. x. "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

Christ teaches us to pray the Lord of the harvest, to send forth labourers into his harvest; that is, sincere preachers. When we hear these preach the true word of God, we may believe; which faith justifies a man, and makes him godly indeed, so that he now calls upon God in the spirit of holiness, and works nothing but that which is good, and thus becomes a man saved. Thus he that believeth shall be saved; but he that worketh without faith is condemned; as Christ saith, he that doth not believe shall be condemned, from which no works shall deliver him.

Some say, I will now endeavour to become honest; it is meet surely that we study to lead an honest life, and to do good works. But if one ask them how we may apply ourselves unto honesty, and by what means we may attain it, they answer, that we must fast, pray, frequent temples, avoid sins, &c. Whereby one becomes a Chatterhouse Monk, another chooses some other order of Monks, and another is consecrated a priest: some torment their flesh by wearing hair cloth, others scourge their bodies with whips, others afflict themselves in a different manner; but these are of *Cain's* progeny, and their works are no better than his: for they continue the same that they were before, ungodly, and without justification; there is a change made of outward works only, of apparel, of place, &c.

They scarce think of faith, they presume only on such works as seem good to themselves, thinking by them to get to heaven. But Christ said, Enter in at the strait gate, for I say unto you, many seek to enter in and cannot. Why is this? because they know not what this narrow gate is: for it is faith, which altogether annihilates or makes a man appear as nothing in his own eyes, and requires him not to trust in his own works, but to depend upon the grace of God, and be prepared to leave and suffer all things. Those holy ones of *Cain's* progeny, think their good works are the narrow gate; and are not, therefore, extenuated or made less, whereby they might enter.

When we begin to preach of faith, to those that believe altogether in works, they laugh and hiss at us, and say, dost thou count us as Turks and Heathens, whom it behooves now first to learn faith? is there such a company of priests, monks, and nuns, and is not faith known? who knoweth not what he ought to believe? even sinners know that. Being after this sort animated and stirred up, they think themselves abundantly endued with faith, and that the rest is now to be finished and made perfect by works. They make so small and slender account of faith, because they are ignorant what faith is, and that it alone doth justify. They call it faith, believing those things which they have heard of Christ: this kind of faith the devils also have, and yet they are not justified. But this ought rather to be called an opinion of men. To believe those things to be true which are preached of Christ, is not sufficient to constitute thee a christian, but thou must not doubt that thou art of the number of them unto whom all the benefits of Christ are given and exhibited; which he that believes must plainly confess, that he is holy, godly, righteous, the son of God, and certain of salvation; and that by no merit of his own, but by the mere mercy of God poured forth upon him for Christ's sake: which he believes to be so rich and plentiful, as indeed it is, that although he be as it were drowned in sin, he is notwithstanding made holy, and become the son of God.

Wherefore take heed that thou nothing doubt, that thou art the son of God, and therefore made righteous by his grace; let all fear and care be done away. However thou must fear and tremble that thou mayest persevere in this way unto the end; but thou must not do this as though it consisted in thy own strength, for righteousness and salvation are of grace, whereunto only thou must trust. But when thou knowest that it is of grace alone, and that thy faith also is the gift of God, thou shalt have cause to fear, lest some temptation violently move thee from this faith.

Every one by faith is certain of this salvation: but we ought to have care and fear that we stand and persevere, trusting in the Lord, and not in our own strength. When those of the race of Cain hear faith treated of in this manner, they marvel at our madness as it seems to them. God turn us from this way, say they; that we should affirm ourselves holy and godly, far be this arrogance and rashness from us: we are miserable sinners, we should be mad, if we should arrogate holiness to ourselves. Thus they mock at true faith, and count such doctrine as this execrable error; and thus try to extinguish the gospel. These are they that deny the faith of Christ, and persecute it throughout the whole world; of whom Paul speaks, 1 Tim. iv, "In the latter times many shall depart from the faith," &c. for we see by these means that true faith lies everywhere oppressed; it is not preached, but commonly disallowed and condemned.

The pope, bishops, colleges, monasteries, and universities, have more than five hundred years persecuted it with one mind and consent most obstinately; which has been the means of driving many to hell. If any object against the admiration, or rather the mad senselessness of these men, if we count ourselves even holy, trusting the goodness of God to justify us, or as David prayed, "Preserve thou me, O Lord, for I am holy," Ps. 86. or as Paul saith, "The spirit of God beareth witness with our spirit, that we are the children of God;" they answer, that the *prophet* and *apostle* would not teach us in these words, or give us an example which we should follow, but that they being particularly and specially enlightened, received such revelation of themselves. In this way they misrepresent the scripture, which affirms that they are holy, saying, that such doctrine is not written for us, but that it is rather peculiar miracles, which do not belong to all. This forged imagination we account of, as having come from their sickly brain. Again, they believe that they shall be made righteous and holy by their own works, and that because of them God will give them salvation and eternal blessedness.

In the opinion of these men it is a christian duty to think that we shall be righteous and saved because of our works; but to believe that these things are given by the grace of God, they condemn as heretical; attributing that to their own works, which

they do not attribute to the grace of God. They that are endued with true faith, and rest upon the grace of the Lord, rejoice with holy joy, and apply themselves with pleasure to good works, not such as those Cain's progeny do, as feigned prayers, fasting, base and filthy apparel, and such like trifles, but to true and good works whereby their neighbours are profited.

Perhaps some godly man may think, if the matter be so, and our works do not save us, to what end are so many precepts given us, and why doth God require that they be obeyed? The present text of the apostle will give a solution of this question, and upon this occasion we will give an exposition thereof. The Galatians being taught of Paul the faith of Christ, but afterwards seduced by false apostles, thought that our salvation must be finished and made perfect by the works of the law; and that faith alone doth not suffice. These Paul calls back again from works unto faith with great diligence; plainly proving that the works of the law which go before faith, make us only servants, and are of no importance toward godliness and salvation; but that faith makes us the sons of God, and from thence good works without constraint forthwith plentifully flow.

But here we must observe the words of the apostle; he calls him a servant that is occupied in works without faith, of which we have already treated at large: but he calls him a son which is righteous by faith alone. The reason is this, although the servant apply himself to good works, yet he does it not with the same mind as doth the son; that is, with a mind free, willing, and certain that the inheritance and all the good things of the Father are his; but does it as he that is hired in another man's house, who hopes not that the inheritance shall come to him. The works indeed of the son and the servant are alike; and almost the same in outward appearance; but their minds differ exceedingly: as Christ saith, "The servant abideth not in the house forever, but the son abideth ever." John viii.

Those of Cain's progeny want the faith of sons, which they confess themselves; for they think it most absurd, and wicked arrogancy, to affirm themselves to be the sons of God, and holy; therefore as they believe, even so are they counted before God; they neither become holy or the sons of God, nevertheless they are exercised with the works of the law, wherefore they are and remain servants forever. They receive no reward except temporal things; such as quietness of life, abundance of goods, dignity, honour, &c. which we see to be common among the followers of *popish* religion. But this is their reward, for they are servants, and not sons; wherefore in death they shall be separated from all good things, neither shall any portion of the eternal inheritance be theirs who in this life would believe nothing thereof. We

perceive, therefore, that servants and sons are not unlike in works, but in mind and faith they have no resemblance.

The apostle endeavours here to prove that the law with all the works thereof makes us but mere servants, if we have not faith in Christ; for this alone makes us sons of God. It is the word of grace followed by the Holy Ghost, as it is showed in many places, especially in *Acts* x. where we read of the Holy Ghost falling on Cornelius and his family, while hearing the preaching of Peter. Paul teaches, *Rom.* iii. 7. that no man is justified before God by the works of the law; for sin only cometh by the law. He that trusts in works, condemns faith as the most pernicious arrogancy and error of all others. Here thou seest plainly that such a man is not righteous, being destitute of that faith and belief which is necessary to make him acceptable before God and his Son; yea, he is an enemy to this faith, and therefore to righteousness also. Thus it is easy to understand that which Paul saith, that no man is justified before God by the works of the law.

The *worker* must be justified before God, before he can work any good thing. Men judge the worker by the works; God judges the works by the worker. The first precept requires us to acknowledge and worship one God, that is, to trust in him alone, which is the true faith whereby we become the sons of God. Thou canst not be delivered from the evil of infidelity by thy own power, nor by the power of the law; wherefore all thy works which thou dost to satisfy the law, can be nothing but works of the law; of far less importance than to be able to justify thee before God; who counteth them righteous only, which truly believe in him; for they that acknowledge him the true God, are his sons, and do truly fulfil the law. If thou shouldst even kill thyself by working, thy heart cannot obtain this faith thereby, for thy works are even a hinderance to it, and cause thee to persecute it.

He that studieth to fulfil the law without faith, is afflicted for the devil's sake; and continues a persecutor both of faith and the law, until he come to himself, and cease to trust in his own works; he then gives glory to God who justifies the ungodly, and acknowledges himself to be nothing, and sighs for the grace of God, of which he knows that he has need. Faith and grace now fill his empty mind, and satisfy his hunger; then follow works which are truly good; neither are they works of the law, but of the spirit, of faith and grace: they are called in the scripture, the works of God which he worketh in us.

Whatsoever we do of our own power and strength, that is not wrought in us by his grace, without doubt is a work of the law and avails nothing toward justification; but is displeasing to God, because of the infidelity wherein it is done. He that trusts in works does nothing freely and with a willing mind; he would do

no good work at all if he were not compelled by the fear of hell, or allured by the hope of present good. Whereby it is plainly seen that they strive only for gain, or are moved with fear, showing that they rather hate the law from their hearts, and had rather there were no law at all: an evil heart can do nothing that is good. This evil propensity of the heart, and unwillingness to do good, the law betrays, when it teaches that God does not esteem the works of the hand, but those of the heart.

Thus sin is known by the law, as Paul teaches; for we learn thereby that our affections are not placed on that which is good; this ought to teach us not to trust in ourselves, but to long after the grace of God, whereby the evil of the heart may be taken away, and we become ready to do good works, and love the law voluntarily; not for fear of any punishment, but for the love of righteousness. By this means one is made of a servant, a son; of a slave, an heir.

SERMON II.

Being a continuation of the first.

WE shall now come to treat more particularly of the text. Verse 1. "The heir, as long as he is a child, differeth nothing from a servant, though he be lord of all." We see that the children unto whom their parents have left some substance, are brought up no otherwise than if they were servants. They are fed and clothed with their goods, but they are not permitted to do with them, nor use them according to their own minds, but are ruled with fear and discipline of manners, so that even in their own inheritance they live no otherwise than as servants. After the same sort it is in spiritual things. God made with his people a covenant, when he promised that in the seed of Abraham, that is in Christ, all nations of the earth should be blessed; Gen. xxii. That covenant was afterwards confirmed by the death of Christ, and revealed and published abroad by the preaching of the gospel. For the gospel is an open and general preaching of this grace, that in Christ is laid up a blessing for all men that believe.

Before this covenant is truly opened and made manifest to men, the sons of God live after the manner of servants under the law; and are exercised with the works of the law, although they cannot be justified by them; they are true heirs of heavenly things, of this blessing and grace of the covenant; although they do not as yet know or enjoy it. Those that are justified by grace, cease from the works of the law, and come unto the inheritance of justification; they then freely work those things that are good, to the glory of God and benefit of their neighbours. For they have

and possess it by the covenant of the father, confirmed by Christ, revealed, published, and as it were delivered into their hands by the gospel, through the grace and mercy of God.

This covenant, Abraham, and all the fathers which were endowed with true faith, had no otherwise than we have: although before Christ was glorified, this grace was not openly preached and published: they lived in like faith, and therefore obtained the like good things. They had the same grace, blessing and covenant that we have; for there is one Father and God over all. Thou seest that Paul here, as in almost all other places, treats much of faith; that we are not justified by works, but by faith alone. There is no good thing which is not contained in this covenant of God; it gives righteousness, salvation, and peace: by faith the whole inheritance of God is at once received. From thence good works come; not meritorious, whereby thou mayest seek salvation, but which with a mind already possessing righteousness, thou must do with great pleasure to the profit of thy neighbours.

Verse 2. "But is under tutors and governors until the time appointed of the father." Tutors and governors are they which bring up the heir, and so rule him and order his goods, that he neither waste his inheritance by riotous living, nor his goods perish or be otherwise consumed. They permit him not to use his goods at his own will or pleasure, but suffer him to enjoy them as they shall be needful and profitable to him. They keep him at home, and instruct him whereby he may long and comfortably enjoy his inheritance: but as soon as he arrives to the years of discretion and judgment, it cannot but be grievous to him to live in subjection to the commands and will of another.

In the same manner stands the case of the children of God, which are brought up and instructed under the law, as under a master, in the liberty of sons. The law profits them in this, that by the fear of it, and the punishment which it threatens, they are driven from sin, at least from the outward work: by it they are brought to a knowledge of themselves, and that they do no good at all with a willing and ready mind as becomes sons; whereby they may easily see what is the root of this evil, and what is especially needful unto salvation; to wit, a new and living spirit to that which is good: which neither the law nor the works of the law is able to give; yea, the more they apply themselves to it, the more unwilling they find themselves to work those things which are good.

Here they learn that they do not satisfy the law, although outwardly they live according to its precepts. They pretend to obey it in works, although in mind they hate it; they pretend themselves righteous, but they remain sinners. These are like unto those of Cain's progeny, and hypocrites; whose hands are

compelled to do good, but their hearts consent unto sin and are subject thereto. To know this concerning one's self is not the lowest degree toward salvation. Paul calls such constrained works, the works of the law; for they flow not from a ready and willing heart; howbeit the law does not require works alone, but the heart itself; wherefore it is said in the first Psalm of the blessed man, "But his delight is in the law of the Lord: and in his law doth he meditate day and night." Such a mind the law requires, but it gives it not; neither can it of its own nature: whereby it comes to pass, that while the law continues to exact it of a man, and condemns him as long as he hath not such a mind, as being disobedient to God he is in anguish on every side: his conscience being grievously terrified.

Then indeed is he most ready to receive the grace of God; this being the time appointed by the Father when his servitude shall end, and he enter into the liberty of the sons of God. For, being thus in distress and terrified, seeing that by no other means he can avoid the condemnation of the law, he *prays* to the Father for grace; he acknowledges his frailty, he confesses his sin, he ceases to trust in works, and humbles himself, perceiving that between him and a manifest sinner, there is no difference at all except of works; that he hath a wicked heart even as every other sinner hath. The condition of man's nature is such, that it is able to give to the law, works only, and not the heart; an unequal division, truly, to dedicate the heart, which incomparably excels all other things, to sin, and the hand to the law; which is offering chaff to the law, and the wheat to sin; the shell to God, and the kernel to Satan. Whose ungodliness if one reprove, they become enraged, and would even take the life of innocent *Abel*, and persecute all those that follow the truth.

Those that trust in works, seem to defend them to obtain righteousness; they promise to themselves a great reward for this, by persecuting heretics and blasphemers, as they say, which seduce with error and entice many from good works. But those that God hath chosen, learn by the law how unwilling the heart is to conform to the works of the law; they fall from their arrogance, and are by this knowledge of themselves brought to see their own unworthiness. Hereby they receive that covenant of the eternal blessing and the Holy Ghost, which renews the heart; whereby they are delighted with the law, and hate sin; and are willing and ready to do those things which are good. This is the time appointed by the Father, when the heir must no longer remain a servant, but a son; being led by a free spirit, he is no more kept in subjection under tutors and governors after the manner of a servant; which is even that which Paul teaches in the following:

Verse 3. "Even so we, when we were children, were in bon

dage under the elements of the world." By the word elements, thou mayest here understand the first principles or law written; which is, as it were, the first exercises and instructions of holy learning; as it is said in Heb. v. "As concerning the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." And Col. ii. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men; after the rudiments of the world." Again, Gal. iv. "How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage."

Here Paul calls the law, rudiments; because it is not able to perform that righteousness which it requires. For whereas it earnestly requires a heart and mind given to godliness, nature is not able to satisfy it; herein it makes a man feel his poverty, and acknowledge his infirmity: it requires that of him by right, which he has not, neither is able to have. "The letter killeth, but the spirit giveth life." 2 Cor. iii. Paul calls them the rudiments of the world, which, not being renewed by the spirit, only perform worldly things; to wit, in places, times, apparel, persons, vessels, and such like. But faith rests not in worldly things, but in the grace, word, and mercy of God; counting alike, days, meats, persons, apparel, and all things of this world.

None of these by themselves either help or hinder godliness or salvation. With those of Cain's progeny, faith neither agrees in name or any thing else: one of them eats flesh, another abstains from it; one wears black apparel, another white; one keeps this day holy, and another that: every one has his rudiments, under which he is in bondage: all of them are addicted to the things of the world, which are frail and perishable. Against these Paul speaks, Col. ii. "Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances: touch not, taste not, handle not, which all are to perish with the using, after the commandments and doctrines of men. Which things have indeed a show of wisdom in will-worship and humility, and neglecting of the body; not in any honour to the satisfying of the flesh."

By this and other places above mentioned, it is evident that *monasteries* and *colleges*, whereby we measure the state of spiritual men as we call them, plainly disagree with the gospel and christian liberty: and therefore it is much more dangerous to live in this kind of life, than among the most profane men. All their works are nothing but rudiments and ordinances of the world; neither are they christians but in name, wherefore all their life and holiness are sinful and most detestable hypocrisy. The fair show of feigned holiness which is in those ordinances, does in a marvellous and secret manner, withdraw from faith, more than those manifest and gross sins of which open sinners are guilty. Now

this false and servile opinion, faith alone takes away, and teaches us to trust in, and rest upon, the grace of God, whereby is given freely that which is needful to work all things.

Verse 4. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law; Verse 5. To redeem them that were under the law, that we might receive the adoption of sons." After Paul had taught us that righteousness and faith cannot come to us by the law, neither can we deserve it by nature, he shows us by whom we may obtain it; and who is the author of our justification. The apostle saith, "When the fulness of the time was come;" here Paul speaks of the time which was appointed by the Father to the son, wherein he should live under tutors, &c. This time being come to the Jews, and ended, Christ came in the flesh; so it is daily fulfilled to others, when they come to the knowledge of Christ, and change the servitude of the law for the faith of sons. Christ for this cause came unto us, that believing in him, we may be restored to true liberty; by which faith, they of ancient times also obtained the liberty of the spirit.

As soon as thou believest in Christ, he comes to thee, a deliverer and Saviour; and now the time of bondage is ended; as the apostle saith, the fulness thereof is come. This surely is very copious, and contains divers things most worthy of notice; so that I greatly fear it will not be handled by us according to the importance of the subject. It teaches that it is not sufficient to believe that Christ has come, but we must believe also that he was sent from God, that he is the Son of God, and also very man; that he was born of a virgin, who hath alone fulfilled the law, and that not for himself, but for us; that is, for our salvation.

Let us weigh and consider these things in order; First, it is sufficiently taught in the gospel of John, that Christ is the Son of God; which he that believeth not, is in a most miserable state; as Christ himself says, John viii. "Except ye believe that I am he, ye shall die in your sins;" and John i. "In him was life, and the life was the light of men!" It is not the will of God that we should believe or put our trust in any other thing, neither doth this honour belong to any other; we must believe that he is the very truth, and that without him we can neither live nor obtain salvation. The apostle saith, "God sent forth his Son;" it is thereby manifest that he existed, before he was made man. If he be the Son, he is more than a man or an angel; and as they are the highest, surely he must be the true God. Again, seeing that he is sent of God, and is his Son, he must needs be another person; so the apostle teaches here, the Father and the Son are one God, and two persons. Of the Holy Ghost we shall speak hereafter.

The second thing which ought here to be considered is, that

Christ is very man, and the son of man. Thus Paul teaches when he saith, "made of a woman;" for surely, that which is made or born of a woman, is man; thus it is necessary that we believe as the Lord himself declares; John vi. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you;" but to eat his flesh and drink his blood, is nothing else than to believe that Christ took these upon him, and did also yield them up to death for our sake. This is that covenant which was promised to Abraham; "In thy seed shall all the nations of the earth be blessed." Gen. xxii. Christ is this seed, and therefore the true son of Abraham's flesh and blood. Hereby, it appears that those prevail nothing, who make a way unto themselves, to come to God by their own works and godliness; and, neglecting Christ, strive to come directly to God, as do the Turks and Jews. But Christ alone is the mediator and blessed seed, by whom thou must receive blessings, otherwise thou shalt continue for ever in malediction.

Christ himself saith, John vi. "No man cometh to the Father but by me." The nature of God is higher than that which we are able to attain unto; wherefore he hath humbled himself, and taken upon him that nature which is best known, and most familiar to us: to wit, even our own. Here he looks for us, here he will receive us; he that will seek him here shall find him; he that asks shall be heard; here is the throne of grace and true mercy-seat, from which none are driven that with true faith resort to it. They who neglect him, as though he were made man for nought, and in the meantime pray to God without a mediator, shall pray, but none shall help them; they shall cry, but none shall hear them.

The third thing which is here set forth for us to believe is, that Mary the mother of Jesus was a virgin. This Paul affirms, when he says that he was made of a woman, and not of a man. The covenant of God promised to Abraham required these two things; that Christ should be the true son of Abraham, that is, his seed, flesh, and blood; and that he should also be born free from sin. Thus it was brought to pass, that he should of Mary, being very woman, and the daughter of Abraham, be born very man, and the right offspring of Abraham; and that he should also be born without the commixion of man; a virgin having conceived by means of the Holy Ghost, it came to pass, that Christ became the true seed of Abraham, and yet free from all contagion of Adam; and is also the author of eternal blessing to them that believe.

The fourth thing to be considered in this place is, that Christ hath satisfied the law for us; which he witnesseth of himself, Mat. v. "I am not come to destroy the law, but to fulfil it." This also the condition of the covenant requires; for if by this

seed of Abraham all men must be delivered from the curse, it is necessary that by it the law be fulfilled. Men are by nature the children of wrath, and subject to the curse, it must needs be accursed, whatsoever they do; for it is before proved at large, that he which is evil, can work nothing that is good; likewise, that we can do nothing that God will approve, unless we ourselves be approved of him before.

The law requires the heart, which cannot be performed by them that are not as yet regenerated by the spirit; therefore it must needs be that all the sons of Adam are guilty of transgressing the law; and unless Christ perform that which the law requires of them, they must perish by the curse thereof. When Christ went about to show that the law required the heart, and to condemn the works which proceeded not from a heart that is godly and consenting to the law, he was accused of the Pharisees, of having come to destroy the law. In order to take away this false opinion, he said, "Think not that I am come to destroy the law, for I am not come to destroy, but to fulfil:" yea, and I will give a spirit unto them that are mine, which shall justify their hearts by faith, and incline them to truly good works.

The same is usual with Paul also; who, when he had rejected the works of the law, and extolled faith, answering such an objection, saith, Rom. iii. "Do we then make the law of no effect? God forbid: yea, we establish the law:" for we teach that the fulfilling of the law is by Christ. The like objections are frequently made to us, as though we forbid good works, when we disallow of monasteries and their works, and teach that they must first by faith become good and approved of God; whereby they may afterwards do truly good works, by which their flesh may be chastised, and their neighbours benefited.

As the law stays us with threatenings and promises, we oftentimes abstain from evil, and do those things that are good; howbeit, we do them not for the love of goodness and hatred of evil, but for fear of punishment, and in anticipation of reward: wherefore being left to ourselves, we are servants of the law; neither do we hear it any otherwise than servants do their hard and cruel master. But those that are not under the law, that is, are not against their wills in subjection to it, do good works and abstain from evil, being neither terrified by the threatenings, nor allured with the promises thereof; they voluntarily bear a love to honesty, and hate that which is dishonest; being from their hearts delighted with the law of God, they desire to live no otherwise than the law commands.

Those that are such, are sons; whom, not nature, but that blessed seed of Abraham, that is, Christ, could make such; renewing by his grace and spirit the hearts of them that believe in him: wherefore not to be under the law, is not to be free from it, that

they may do those things that are contrary to it, but it is so to do good and abstain from evil, not through compulsion, but by free love and with pleasure, even as if the law did not command them. This is the true liberty of a christian, and the deliverance of him from the law; whereof Paul speaks, 1 Tim. i. "The law is not made for a righteous man," &c. which is as much as if he had said, a righteous man of his own accord doth good, and abstains from evil, having no regard either to rewards or punishments; and Rom. vi. "Ye are not under the law but under grace;" that is, ye are sons, not servants; and also Rom. viii. "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption."

The fifth thing that Paul here commands for us to believe, is, that Christ for our sake was made under the law, that he might deliver us from the bondage of it; and of unwilling servants, make us free sons. Paul saith, speaking of Christ, "He was made under the law, that he might redeem them which were under the law;" that is, might deliver them from the law. He delivers them from it, not by abolishing it, but by fulfilling it; giving a free spirit which shall do all things willingly without any respect to its promises or threatenings. This was the condition of Adam and Eve before they had sinned. But by what means is this spirit given and liberty obtained? no otherwise than by faith; for he that truly believes that Christ came for this cause, that he might deliver us from the law, and that he hath already delivered him, he, I say, hath indeed received the spirit of liberty, and doth verily obtain that which he believeth; for both faith and the spirit come together.

When the angel went into the prison to deliver *Peter*, both of them were in the prison together; *Peter* was there, being cast in by Herod, not of his own accord; but the angel went in of his own accord; wherefore it was free for him to go forth whenever he pleased: he was there for *Peter's* sake, and not for his own: whom when *Peter* heard and followed, it was free for him also to go forth out of the prison. The prison here represents the law; *Peter* our conscience; and the angel Christ. Christ being absent, our conscience is held captive by the law; being unwilling of itself, it is moved unto good things by the threatenings and promises thereof. The keepers of the prison are the teachers which declare the force of the law to us. So we, being bound in the prison of the law, Christ comes to us and makes himself subject to the law, and does the works of the law with his own accord; yea, and doth them for our sake, that he may join us unto him.

If now we cleave to him, and follow him, we go forth; but this cleaving to, and following him, is nothing else than to believe in him, and not to doubt that he became man, and was made subject to the law for our salvation; whereby he makes us ready and

willing to do with pleasure all things that the law requires. The greater our faith is, the more ready and willing our minds are to do those things that God commands: this is the true deliverance from the law, and from the condemnation of sin and death. By faith we must pass from sin and death, to righteousness and life. Unless we understand the nature of faith, we shall be but little benefited by the writings of Paul.

Verse 6. "And because ye are sons, God hath sent forth the spirit of his son into your hearts, crying, Abba, Father." Here we see plainly that the Holy Ghost cometh to the saints, not by works, but by faith alone. Sons believe, while servants only work; sons are free from the law, servants are held under the law; as appears by those things that have been before spoken. But how comes it to pass that he saith, "because ye are sons, God hath sent forth the spirit," &c. seeing it is before said, that by the coming of the spirit we are changed from servants to sons: but here, as though we could be sons before the coming of the spirit, he saith, "because ye are sons," &c. To this question we must answer, that Paul speaks here in the same manner that he did before; that is, before the fulness of the time came, we were in bondage under the rudiments of the world: all that shall become sons, are counted in the place of sons with God: therefore he saith rightly, "because ye are sons;" that is, because the state of sons is appointed to you from everlasting, "God hath sent forth the spirit of his son;" to wit, that he might finish it in you, and make you such as he hath long since of his goodness determined that he would make you.

Now if the Father give unto us his spirit, he will make us his true sons and heirs, that we may with confidence cry with Christ, Abba, Father; being his brethren and fellow heirs. The apostle has well set forth the goodness of God which makes us partakers with Christ, and causes us to have all things common with him, so that we live and are led by the same spirit. These words of the apostle show that the Holy Ghost proceeds from Christ, as he calls him his spirit. God hath sent forth the spirit of his son, that is, of Christ; for he is the spirit of God, and comes from God to us, and not ours; unless one will say after this manner, "my holy spirit," as we say, "my God," "my Lord," &c. As he is said to be the holy spirit of Christ, it proves him to be God of whom that spirit is sent, therefore it is counted his spirit.

Christians may perceive by this, whether they have in themselves the Holy Ghost: to wit, the spirit of sons; whether they hear his voice in their hearts: for Paul saith, he crieth in the hearts which he possesseth, Abba, Father; he saith also, Rom. viii. "We have received the spirit of adoption, whereby we cry Abba, Father." Thou hearest this voice when thou findest so much faith in thyself, that thou dost assuredly without doubting

presume that not only thy sins are forgiven thee, but also that thou art the beloved son of God ; which being certain of eternal salvation, durst both call him Father, and be delighted in him with a joyful and confident heart. To doubt these things, brings a reproach upon the death of Christ, as though he had not obtained all things for us.

It may be that thou shalt be so tempted, as to fear and doubt, and think plainly that God is not a favourable Father, but a wrathful revenger of sins : as it happened with *Job* and many other saints : but in such a conflict, this trust and confidence that thou art a son, ought to prevail and overcome. It is said, Rom. viii. " The spirit itself maketh intercession for us with groanings which cannot be uttered ; and that he beareth witness with our spirit, that we are the children of God." How can it therefore be that our hearts should not hear this cry and testimony of the spirit ? But if thou dost not feel this cry, take heed that thou be not slothful and secure ; pray constantly, for thou art in an evil state.

Cain saith, Gen. iv. " My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth ; and from thy face shall I be hid ; and it shall come to pass, that every one that findeth me shall slay me." This is a dreadful and terrible cry, which is heard from all Cain's progeny ; all such as trust to themselves and their own works ; who put not their trust in the Son of God, neither consider that he was sent from the Father, made of a woman under the law ; much less that all these things were done for their salvation. And while their ungodliness is not herewith content, they begin to persecute even the sons of God ; and grow so cruel, that after the example of their father *Cain*, they cannot rest until they slay their righteous brother *Abel* : wherefore the blood of Christ continually cries out against them nothing but punishment and vengeance ; but for the heirs of salvation, it cries by the spirit of Christ for nothing but grace and reconciliation.

The apostle here uses a Syrian and Greek word ; saying, *Abba*, *Pater*. This word *Abba*, in the Syrian tongue, signifies a father ; by which name the chief of monasteries are still called ; and by the same name, Heremites in time past, being holy men, called their presidents : at last by use, it was also made a Latin word. Therefore that which Paul saith, is as much as, *Father, Father* ; or if thou hadst rather, " my Father."

Verse 7. " Wherefore thou art no more a servant, but a son, and if a son, then an heir of God through Christ." He saith, that after the coming of the spirit, after the knowledge of Christ, " thou art not a servant." A son is free and willing, a servant is compelled and unwilling : a son liveth and resteth in faith, a servant in works. Therefore it appears that we cannot obtain salvation

of God by works; but before thou workest that which is acceptable to him, it is necessary that thou receive salvation; then good works will freely flow, to the honour of thy heavenly Father, and to the profit of thy neighbours; without any fear of punishment, or looking for reward.

If this inheritance of the Father be thine by faith, surely thou art rich in all things, before thou hast wrought any thing. It is said, 1 Peter i. Your salvation is prepared and reserved in heaven, to be showed in the last time; wherefore, the works of a Christian ought to have no regard to merit, which is the manner of servants, but only for the use and benefit of our neighbours, whereby we may truly live to the glory of God. Lest that any think that so great an inheritance cometh to us without cost, (although it be given to us without *our* cost or merit,) yet it cost Christ a dear price; who, that he might purchase it for us, was made under the law, and satisfied it for us, both by life and also by death.

Those benefits which from love we bestow upon our neighbour, come to him freely, without any charges or labour of his; notwithstanding they cost us something; even as Christ hath bestowed those things which are his upon us. Thus hath Paul called back the Galatians from the teachers of works, which preached nothing but the law, perverting the Gospel of Christ. Which things are very necessary to be marked of us also; for the *pope*, with his prelates and monks, hath for a long time intruded, urging his laws, which are foolish and pernicious, disagreeing in every respect with the word of God; seducing almost the whole world from the Gospel of Christ, and plainly extinguishing the faith of sons; as the scripture hath in divers places manifestly prophesied of his kingdom. Wherefore, let every one that desires salvation, diligently take heed of him and his followers, no otherwise than Satan himself.

SERMON III.

LUKE X., from the 23d to the 37th verse, inclusive.

23. And he turned him unto *his* disciples, and said privately, Blessed are the eyes which see the things which ye see.

24. For I tell you, That many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

25. And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26. He said unto him, What is written in the law? how readest thou?

27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28. And he said unto him, Thou hast answered right: this do, and thou shalt live.

29. But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30. And Jesus answering, said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

32. And likewise a Levite, when he was at the place, came and looked on *him*, and passed by on the other side.

33. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on *him*.

34. And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35. And on the morrow, when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37. And he said, He that showed mercy unto him. Then said Jesus unto him, Go, and do thou likewise.

I HOPE that you rightly understand this gospel, it being preached every year; notwithstanding, occasion now offers, and we shall treat of it again. First, the evangelist saith that Christ took his disciples aside, and said unto them secretly, "Blessed are the eyes which see the things that ye see; for I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." To see and to hear, is to be understood in this place, simply of the outward seeing and hearing; to wit, that they saw Christ come in the flesh, heard his sermons, and were present at those miracles which he did among the Jews. The Jews saw the same according to the flesh, yea,

and felt them also; yet did they not truly acknowledge him for Christ, as the apostles did; and especially Peter, who in the name of all the rest did confess him, saying, "Thou art Christ, the Son of the living God." We grant, indeed, that there were some among the Jews which acknowledged him, as did the apostles, but the number of them was very small; wherefore, he taketh his apostles severally unto himself.

Many prophets and kings have seen Christ, howbeit, in the spirit; as the Lord himself saith to the Jews, of Abraham; John viii. "Your father Abraham rejoiced to see my day; and he saw it, and was glad." The Jews thought that he had spoken of the bodily seeing; but he spake of the spiritual seeing, whereby all Christian hearts did behold him before he was born; for if Abraham saw him, undoubtedly many other prophets in whom the Holy Ghost was, saw him also. And although this seeing saved the holy fathers and prophets, yet did they always with most inward and hearty affection desire to see Christ in the flesh, as is plainly showed in the prophets; wherefore the Lord saith unto his disciples, which saw him both in the flesh and in the spirit, "Blessed are the eyes which see those things which you see;" as if he had said, now is the acceptable year and time of grace; the matter is so weighty and precious, that the eyes are said to be blessed which see it; for now was the gospel preached openly and manifestly both by Christ and also by his apostles; whereupon he here calleth them all blessed which see and hear such grace; which I have preached much, and a long time to you; I would to God that you keep that which I have spoken fresh in memory.

When the Lord spake these things, a certain lawyer stood up, showing himself, as he thought, to be some great one; who, tempting the Lord, saith, Master, what shall I do to inherit eternal life? This lawyer was endued with wisdom, and not unskilful in the scriptures, which even his answer declares; yet in this place he is proved a fool: yea, he is brought to shame and ignominy; for Christ taketh away all his glorying in one word; believing that he had observed the whole law, and that he was chief one with respect to others, as undoubtedly he was, he thought himself sufficiently worthy by reason of his godliness and learning to be conversant with the Lord. But what doth the Lord in this case? the following text declares: "And he said unto him, what is written in the law? how readest thou? he answered and said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself. Then he said unto him, thou hast answered right; do this, and thou shalt live." Methinks the Lord gave this good man a hard lesson; he deals very plainly with him, and puts him to shame openly, before all.

He proves that he had done nothing; who, notwithstanding, thought that he had done all things.

If I had time, many things might be spoken of the two commandments; for they are the chief and greatest commandments in *Moses*; on which the whole law and all the prophets hang; as Christ himself saith in Matthew. If we consider the commandments of Moses, they have respect altogether unto love for this commandment, "Thou shalt have no other gods before me;" we cannot otherwise declare or interpret, than this, Thou shalt love God alone; so Moses expounded, where he saith, Deut. vi. 4 and 5, "Hear, O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might;" from whence the lawyer took his answer. But the Jews think that this commandment extends no farther, than that they should not set up or worship idols. And if they can say and witness that they have one God only, and worship none but him, they think they have observed this commandment; after the same sort did this lawyer understand it; but that was an evil and wrong understanding thereof.

We must otherwise consider and understand this precept, thou shalt have no other gods before me. Thou, it saith, with all that thou art, but especially it requireth all thine heart, soul, and strength. It speaketh not of the tongue, not of the hand, or the knees; but of the whole man, whatsoever thou art and hast. That no other god may be worshipped by me, it is necessary that I have the true and only God in my heart; that is, I must love him from my heart, so that I always depend upon him, trust in him, repose my hope in him, have my pleasure, love, and joy in him, and daily remember him. If we take pleasure in anything, we say, it doth me good inwardly at the heart; and if any speak or laugh, and do it not in good earnest, neither from his heart, we are apt to say, he speaks or laughs indeed, but it comes not from the heart. The love of the heart in the scriptures signifies a vehement and special love, which we ought to bear toward God. They who serve God with mouth, hands, and knees only, are hypocrites; neither hath God any care of them, for he will not have part, but the whole.

The Jews outwardly abstained from idolatry, and served God alone in mouth, but their hearts were far removed from him; being full of diffidence and unbelief. Outwardly, they seemed to be very earnest in serving God, but within they were full of idolatry; whereupon, the Lord said unto them, Matt. xxiii. "Woe unto you, scribes and Pharisees, hypocrites; for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men; but within ye are full of hypocrisy and iniquity." These are

those wicked ones who glory in the outward thing, which go about to justify, and make themselves good by their own works, after the manner of this lawyer. Consider how great the pride of this man was; he cometh forth as though he could not be blessed, or rebuked of the Lord. He thought, yea, it seemed to him, that the Lord would commend and praise his life before the people. He thought not to learn any thing of the Lord, but sought only his own commendation; he would willingly have had Christ set forth his praise, toward whom the eyes of all were bent; and who was an admiration to all. So all hypocrites outwardly pretend to excellent, great, and weighty works.

They say that they have respect neither to glory or praise; but in their hearts they are full of ambition, and wish that their holiness were known to the whole world. Like unto this lawyer, are all they which most grievously offend against the first commandment, and think that God is to be loved no more than the sound of the words, and that thereby it is fulfilled; the commandment therefore remains in their mouth, and doth as it were float above the heart, and pierceth it not. But I must go farther; I must so love God that I can be content to forsake all creatures for his sake, and if required my body and life. I must love him above all things, for he is jealous, and cannot suffer any thing to be loved above him, but under him he permits us to love any thing. Even as the husband suffers his wife to love her maids, the house, household things, and such like, howbeit he suffers her not to love any thing with that love wherewith she is bound to him, but will have her leave all such things for his sake. Again, the wife requireth the same of her husband. In the same manner, God suffers us to love his creatures; yea, therefore are they created, and are good.

The sun, gold and silver, and whatsoever by nature is fair, procures our love; which makes it dear to us, neither is God offended thereat. But that I should cleave to the creature, and love it equally with him, he will not suffer; yea, he will have me both deny and forsake all these things when he requires it of me, and will have me to be content, although I never see the sun, money or riches. The love of the creature must be far inferior to the love of the Creator. As he is the Sovereign, he requires that I love him above all other things; if he will not suffer me to love any thing equally with him, much less will he suffer me to love any thing above him. You see now what I think it is to love God with all the heart, with all the soul, and with all the mind. To love God with all the heart, is to love him above all creatures; that is, although creatures are very amiable and dear to me, and that I take great delight in them, yet must I so love them, that I contemn and forsake them when my Lord requires it of me.

To love God with all the soul, is to bestow our whole life and

body at his pleasure; so that if the love of the creature, or any temptation assail us, or would overcome us, we may say, I had rather part with all these than forsake my God; whether he cast me off, or destroy me, or whatsoever through his permission shall come upon me, I had rather leave all than him. Whatsoever I have and am, I will bestow, but him I will not forsake. The soul, in the scriptures, signifies the life of the body, and whatsoever is done by the five senses; as eating, drinking, sleeping, waking, seeing, hearing, smelling, tasting, and whatsoever the soul worketh by the body. To love God with all the strength, is, for his cause to renounce all the members and limbs of the body, so that one will expose to peril both flesh and body, before he will commit that which is unjust against God. To love God with all the mind, is to do nothing but what will please him.

You perceive now what is contained in this commandment of God. Thou, thou, saith he, and that wholly; not thy hands, not thy mouth, not thy knees alone, but every part of thee. They who do these things, as it is said, do truly fulfil it: but no man lives on earth that doth so: yea, we all do otherwise. Wherefore the law doth make us all sinners; not so much as the least jot or point thereof is fulfilled by them that are most holy in this world. No man cleaves with all his heart to God, and leaves all things for his sake. How can it be that we should love God when his will is not settled in our mind? if I love God, I cannot but love his will also. If God send sickness, poverty, shame and ignominy, it is his will: at which we murmur; our minds are carried hither and thither; we bear it very impatiently. We, like this pharisee and lawyer, lead an honest life outwardly; we worship God, we serve him, we fast, we pray, we behave ourselves in outward appearance justly and holy. But God doth not require that of us, but that we should bend ourselves to do his will with pleasure and love, cheerfully and lovingly. Whatsoever the Lord saith to the lawyer, he saith to us all; to wit, that we have yet done nothing, but that all things remain yet to be done. All men are therefore guilty of death, and subject to Satan. All men are liars, vain and filthy, and to whatsoever they pretend, it is worth nothing. We are wise in worldly matters, we scrape together money and goods, we speak fairly before men, and cunningly propound and set forth our case. What doth God care for these things? He requires us to love him with our whole heart, which no man living is able to perform of himself; therefore it is inferred that we are all sinners, but especially those whose life hath a goodly outward show only.

Having discussed the former part of the text, namely, the preaching of the law, now follows the other part, which is the preaching of the gospel; which declares how we may fulfil the

law, and from whence that fulfilling is taken ; which we shall learn of the Samaritan.

What doth the lawyer after the Lord had thus dealt with him ? He, says the evangelist, willing to justify himself, spake unto the Lord, and asked him, *Who is my neighbour ?* He asked not who is my God ? as if he said, I owe nothing to God ; neither do I want any thing of him : yea, it seems to me that I do not owe any thing to man ; nevertheless I would be willing to know who is my neighbour. The Lord answering him, brings forth a good similitude, whereby he declares that we are all neighbours one to another ; as well he that giveth a benefit, as he that receiveth or needeth one : although by the text it seems to appear, that he only is a neighbour who bestows a benefit upon another. But the scripture makes no difference ; sometimes calling him our neighbour who bestows a benefit, and sometimes him that receives it.

By this similitude the Lord inferreth, *Go and do thou likewise :* so that the lawyer had offended not only against God, but also against man ; and was destitute of love both to God and his neighbour. This wretched man is brought into such a situation that he is found to be altogether evil, even from the head to the feet. How came it to pass that he being so skilful in the scripture, was not aware of this ? He led a pharisaical, hypocritical, and counterfeit life, which had no regard to his neighbour, or to succour and help others ; but sought thereby only glory and honour before men, and thought by negligent and dissolute living to get to heaven. But ye have heard very often that a christian life consisteth in this, that we deal with faith and the heart in things that pertain to God ; but use our life and works towards our neighbours. But we must not wait until our neighbour seeks a benefit, and requires something of us, but according to our duty must prevent his asking, and of our own accord offer our liberality to him.

We will now see what is contained in the parable. The Samaritan, in this place, is without doubt our Lord Jesus Christ, who hath declared his love toward God and man. Toward God, in descending from heaven, being made incarnate, and fulfilling the will of his father ; toward man, wherein after baptism, he began to preach, to work miracles, to heal the sick ; neither was there any work that he did, which concerned himself only, but all were directed to his neighbours ; being made our minister, when notwithstanding he is above all, and equal with God. But he did all these things knowing that they pleased God, and that it was the will of his Father. When he had fulfilled the commandment, that he loved God with all his heart, he committed his life and whatsoever he had, to the will of his Father ; saying, Father, behold all that I have is thine ; I leave for thy sake the

glory and honour which I have had among men, yea, and all things, that the world may know how much I love thee.

This is that Samaritan, who, without being desired by prayers, came and fulfilled the law; he alone hath fulfilled it; which praise none can take from him: he alone hath deserved it, and to him only it appertaineth. He, being touched with pity, has compassion on the wounded man, binds up his wounds, brings him to an Inn, and provides for him. This pertaineth to us: the man which lieth wounded, beaten, spoiled, and half dead, is *Adam*; yea, and we also. The thieves which wounded and left us in this deplorable situation, are the devils. We are not able to help ourselves, and should we be left in this situation, we should die through anguish and distress; our wounds would become festered and our afflictions exceedingly great.

This excellent parable is set before us to show us what we are, and what is the strength of our reason and free will. If that wretched man had attempted to help himself, his case would have been made worse; he would have hurt himself, he would have opened his wounds anew by exertion, and so would have fallen into greater calamity. Again, if he had been left lying without assistance, his case would have been the same. So it is when we are left to ourselves; our studies and endeavours amount to nothing. Sundry ways and divers means have been invented to amend our lives, and get to heaven; this man found out this way, another that; whereby innumerable sorts of *orders* have increased; letters of *indulgences*, *pilgrimages to Saints*, &c. which have always made the state of Christianity worse. This is the world, which is represented by this wounded man; he being laden with sins, fainting under a heavy burden, and not able to help himself.

But the *Samaritan* who had fulfilled the law, is perfectly sound and whole; he doth more than either the Priest or Levite; he binds up his wounds, pours in oil and wine, sets him upon his own beast, brings him to an Inn, makes provision for him, and when he departs, diligently commends him to the host, and leaves him with sufficient to pay his expenses; none of which either the Priest or Levite did. By the Priest, is signified the holy fathers which flourished before Moses: the Levite is a representation of the priesthood of the Old Testament. All these could do nothing by their works, but passed by like unto this Priest and Levite: wherefore, though I had all the good works of Noah, Abraham, and all the faithful fathers, they would profit me nothing.

The Priest and Levite saw the miserable man lie wounded, but they could not help him; they saw him lie half dead, but could not give him any remedy. The holy fathers saw men drowned and plunged all over in sin; they also felt the sting and anguish thereof, but they could make the case no better. These

were the preachers of the law ; which shows what the world is, namely, that it is full of sin, and lieth half dead, and cannot help itself with its utmost strength and reason. But Christ is that true Samaritan, who is moved with the case of the miserable man ; he binds up his wounds, and having great care of him, pours in oil and wine, which is the pure gospel. He pours in oil when grace is preached ; when it is said, O miserable man, this is thy incredulity, this is thy condemnation ; thus art thou wounded and sick : but I will show thee a remedy ; join thyself to this Samaritan, Christ the Saviour ; he will help and succour thee.

The nature of oil, as we know, is to make soft and mollify ; so the sweet and gentle preaching of the gospel, makes the heart soft and tender toward God and our neighbours. Sharp wine signifieth the cross of affliction, which forthwith follows : there is no cause for a Christian to seek the cross, for it sooner hangs over his head than he is aware of ; as Paul witnesseth, 2 Tim. iii. " All that will live godly in Christ Jesus, shall suffer persecution." This is the cognizance and badge of this King ; and he that is ashamed of it, pertaineth not to him. Moreover, the Samaritan puts the wounded man upon his own beast : this is the Lord Jesus Christ, who supports us, and carries us upon his shoulders. There is scarce a more amiable and comfortable passage in the whole scripture, than that where Christ compares himself to a shepherd, who carrieth again the lost sheep upon his shoulders to the flock.

The Inn is the state of Christianity in this world, wherein we must abide for a short time ; the host is the ministers and preachers of the gospel, whose charge is to have care of us. This, therefore, is the sum of the text ; the kingdom of Christ is a kingdom of mercy and grace ; Christ beareth our defects and infirmities ; he taketh our sins upon himself, and bears our fall willingly ; we daily lie upon his neck, neither is he weary with bearing us. It is the duty of the preachers of this kingdom to comfort consciences, to handle them gently, to feed them with the gospel, to bear the weak, to heal the sick ; they ought fitly to apply the word according to the need of every one.

This is the duty of a true bishop and preacher, not to proceed by violence, as is the custom of some bishops at the present day, which vex, torment, and cry, he that will not willingly, shall be compelled to do it. We must in no wise proceed in this manner ; but a bishop or preacher ought to behave himself as a healer of the sick, who dealeth very tenderly with them, uttering very loving words, talking gently, and bestowing all his endeavours to do them good. A bishop or minister ought to consider his parish as a hospital, wherein are such as are afflicted with divers kinds of disease. If Christ be thus preached, faith and love come together, which fulfil the commandment of love.

As a knowledge of the *law* and the *gospel*, and the difference between them, are very necessary, I will treat of them somewhat more at large. I have often informed you that the whole scripture divideth itself into two parts: namely, the *law* and the *gospel*. The law teaches us our duty, and what the will of God requires of us: the gospel teaches how that is to be received which the law commandeth; as if I take medicine, one thing is to tell what the disease is, and another to administer that which is good and wholesome to remedy it. So stands the case here; the law reveals the disease, and the gospel administers the medicine; which is manifest even by the text whereof we have already treated.

The lawyer comes, and, being desirous of eternal life, asketh what he must do; the law declareth it unto him, saying, Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind, and thy neighbour as thyself. He that reads these words in a careless manner, as did the lawyer, understandeth them not. We must pierce into the law; God must be loved by me from the bottom of my heart; I must love him with all the soul; that is from the depth of the soul, so that I thoroughly feel in myself that I love him; I must likewise love him with all my strength; that is, with all my members; also with all my mind; that is, with all my senses, cogitations, and thoughts; all must be directed to God.

I find in myself that I do none of these things; for if I must love God with all my heart, soul, strength, and mind, it is requisite that my eyes show no angry twinkling or motion, that my tongue speak no angry word, that my feet, hands, ears, &c., show no sign of wrath; that my whole body, even from the crown of the head to the soles of the feet, and all things belonging thereto, walk in charity, and be, as it were, ravished with love and pleasure toward God, and always worship and serve him. Who is he that by the pleasure and love of virtue is pure and righteous? there cannot be one such found on earth; for we always find ourselves more ready to wrath, envy, worldly pleasure, &c., than to meekness and other virtues. I find in myself, not only a spark, but even a fiery furnace of wicked lusts; for my heart and all my members are void of love.

Wherefore, here in the law, I see it as it were in a glass, whatsoever is in me to be damnable and cursed; for not one jot of the law must perish, but all must be fulfilled: as Christ saith, Matt. v. 18. "Verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Now thou findest not this in thee, to do with all thy soul and heart, with cheerfulness and pleasure, whatsoever the law requires of thee; therefore thou art condemned and under the dominion of Satan. The law serves to teach us that we are condemned;

for by it we find ourselves filled with wicked desires; and yet not a spark of them ought to be in us; howbeit, our schoolmen, not marking this, have taught that if one do according to his ability, God gives to him his grace. They are blind guides; they admit that a man has no pleasure or cheerfulness in doing that which is good, and yet if one work, although it be with grief, difficulty, and slothfulness, that it is well with him before God. But Christ hath taught otherwise; that we should perform good works with pleasure and love, readiness and facility.

Whom therefore shall we believe, Christ or the schoolmen? I leave that to your judgment. Of such corrupt and evil understanding of the law, monasteries came into use; whereby the opinion originated, that it was sufficient to salvation to live therein and follow the orders thereof; although it may be done even with grief of mind. But Christ will have us to work with pleasure and cheerfulness; if any thing be done with burden or grief of conscience, it is sin; therefore remove quickly from such works.

The gospel, which showeth comfort and salvation, declares how the law is to be fulfilled. When I know by the law that I am a condemned man, then I lie as it were among thieves, half dead; Satan hath spoiled my soul, and hath in *Adam* taken away all faith and righteousness, and left nothing but bodily life, which is also quickly extinguished. Then come *Levites* and *Priests*, which teach this and that, but cannot help, and so pass by. But when the *Samaritan*, which is Christ, cometh, he showeth his mercy to me, saying, behold thou oughtest indeed to love God with all thine heart, but thou doest it not; now believe only in me, and thou shalt enjoy my obedience as thine own; this alone will help me.

He then carries me to the *inn*, that is, to the church of the faithful; he then pours in the oil, that is, his grace; that I may feel the need of his support, and likewise feel cheerful and quiet. Afterwards, he poureth in wine also, that with its sharpness it may abate and tame the force of old *Adam*. And yet I am not wholly restored to health; health begins to improve, but it is not finished. Christ hath the care of me, and by his grace doth purify me; that from day to day I may become more chaste, meek, gentle, and faithful; that when we shall come before God the Father, and be asked whether we believed in him, and loved him, &c., this Samaritan, which is Christ the Lord, who hath had compassion on us, will come forth and say, Father, although they have not altogether fulfilled thy law, yet have I fulfilled it; suffer thou that to turn to the benefit of them that believe in me. Thus it is needful that all the saints lean upon Christ. If so it be that the *Priests* and *Levites* could not satisfy the law, how shall we with our works fulfil the same! O wretched and miserable calamity!

SERMON IV.

MATT. 1. *From the 1st to the 16th verse, inclusive.*

1. The book of the generation of Jesus Christ, the son of David, the son of Abraham.

2. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

3. And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4. And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5. And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6. And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife of Urias*;

7. And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8. And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Osias;

9. And Osias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10. And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11. And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon;

12. And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13. And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14. And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15. And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16. And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

THIS is the book of the generation of Jesus Christ. The sum of this text is, first, Matthew begins his book with a title or inscription by which the believer is enticed with greater pleasure to hear and read it: for he saith this much in effect; whom the law and prophets have hitherto promised and preached, Jesus, that is, a Saviour; and Christ, that is, an eternal King; that he, according to the promise of God, should come forth from the seed of Abraham and David: even him do I describe in this book; to wit, that he is now born and made man, and already come into the world. Secondly, three lines or degrees are here rehearsed; in the first, is contained the stock of the *fathers*; in the second, of the kings; and in the third, the decaying stock of David. After the decay it was necessary that Christ should come; for in

this manner we often witness the goodness of God; when all things seem past hope and recovery, then comes relief.

We shall now attend to the exposition of the text. When Adam our first father had fallen by a notable offence, and became guilty of death, with all his children, both in body and soul, there was notwithstanding a promise made to him, although obscurely, that both he and his posterity should be delivered: this promise is contained in those words which God spake to the serpent; Gen. iii. 15. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Of these words Adam took comfort, that a woman should come, by whose fruit, this guile and subtlety of the serpent should be amended, and himself redeemed. This comfort upheld him and his posterity until Noah. Then the promise was renewed; when God made a covenant with the sons of Noah, and set a rainbow for a sign of the covenant, whereby man might conceive a trust and confidence, that God is yet favourable unto them, and doth not purpose their destruction: whereby man was again upheld and comforted until Abraham.

In the time of Abraham, God showed his mercy, by declaring that he would send a Saviour who should again deliver us from death, both body and soul: for although the body must die, yet it will not always remain in death, but will rise again with the Lord Christ. God spake thus to Abraham, Gen. xxii. "In thy seed shall all the nations of the earth be blessed." Here miserable men had a cause to hope and look for a Saviour that should deliver them. From that time did all the prophets foretell of this fountain of all mercy, the Lord Christ; how that he should come, and that all who believed in him might obtain salvation by that promise which cannot be revoked.

If men will open their eyes, they must needs confess that something strange has taken place; that man being in a state of damnation, under a desperate curse, should be restored by the nativity of one man. Wherefore the prophets cried out with ardent prayers and unspeakable groanings, that God would vouchsafe to send the Saviour whom he had promised. By faith in this Saviour the Israelites obtained the law, and this honour before all people; that they were called the chosen people of God: and by this faith, all obtained salvation from Abraham to David, even as many as were saved.

In the time of David, God made the coming of the Messiah to be more manifestly declared; that it might with certainty be known of what stock he should come: namely, of the stock of David. God said unto David, 2 Samuel vii. 12, "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name; and

I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son." He likewise saith, Psalm cxxxii. 11, "The Lord hath sworn in truth unto David, he will not turn from it; of the fruit of thy body will I set upon thy throne." Here Christ is described, that he shall be a king; and an eternal king, as is mentioned of him in Psalm xlv. 6, "Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre."

This is a spiritual king, who rules the world by his word; and whosoever receiveth his word, pertaineth to his kingdom. But he that is not subject to this sceptre, neither heareth his word, is not of God, neither pertaineth to his kingdom; but is subject to the kingdom of Satan; under whose tyranny we all are, until the Lord delivers us from it, and defends us with his sceptre; which is done when we believe in him. Therefore, as our salvation comes merely by the promise of God, let every one be fully persuaded in his own mind, that he will never obtain salvation without this promise. Should he do the works of all the saints, they would profit him nothing: but, on the contrary, if we lay hold on the sceptre of this king, that is, the promise of God, we shall not perish, though the sins of the whole world should lie upon us; they shall all be swallowed up in him.

We have an example of this in the thief, who was hung by the side of our Lord on the cross; he laid hold on the word of God, and believed in Christ, and therefore obtained the promised paradise. Here is no doubt left us; let us only believe that it is so, and it is so indeed: all things which we have done or can do, being set aside. All things must give place, at the coming of this new king, that he alone may rule and reign in us. Let a man think of these things which are written of this new king, as being his own matters, and as pertaining all to himself. For whatsoever is written of Christ, is written for our comfort, that we may thereby feed and cherish our faith. To the establishing of this faith, God hath mercifully left us his written promise, and suffered it to be published; and therefore he will surely perform that which he hath promised.

Let us now come more particularly to our present text, which pierceth the heart by force, and poureth into it love, pleasure, joy, and gladness: as if an angel should come from heaven, and say unto us miserable and condemned wretches, "Behold, O man, thou hast sinned, wherefore thou hast deserved condemnation for ever. (This being heard, the heart must needs tremble.) Although all this be true, nevertheless God of his grace hath mercy upon us, and sendeth us a Saviour, as he promised to Abraham and his seed. Be of good cheer, and give thanks to God! Lo, here is the book of the generation of Jesus Christ, who is the son of David, the son of Abraham. This is not only done, but also written,

that we may be certain thereof. He will not deceive; only believe, and thou shalt have all things."

Matthew setteth David before Abraham, although the promise was first made to Abraham, and came afterwards to David. The promise made to David, the prophets afterwards published more abroad, and by it comforted the people. The prophet saith, Esa. xi. "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." And likewise it is said, Jer. xxiii. "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth." And many other such prophecies are to be found in the writings of the prophets. The angel likewise declared to Mary, saying, Luke i. 32, "The Lord shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Wherefore Matthew thought proper to set David first, as being better known; and next Abraham, unto whom the promise was first made: as Mary in her song saith, Luke i. 54. "He hath helped his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed for ever." That promise is now performed, and in our text described, as we shall see hereafter.

St. Matthew maketh a triple difference of *fathers*, of whom Christ came; fourteen *patriarchs*, fourteen *kings*, and fourteen *princes*. It was necessary that the sceptre and kingdom should be taken from Judah, according to the prophecy of Jacob; which is thus: Gen. xlix. 10. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." There are thrice fourteen generations, as Matthew rehearsed them: from Abraham to David, fourteen generations; from David till they were carried away into Babylon, fourteen generations; there is a person omitted in Matthew; that is, *Jakim*: it ought to be written thus, Josias begat Jakim, and Jakim begat Jechonias and his brethren; this the Chronicles witness. And after they were carried away into Babylon, until Christ, fourteen generations: which triple distinction hath a great mystery, as we shall notice.

The Jews among other laws were commanded to observe these three precepts; namely, to worship that God whom their fathers worshipped; to choose no priest of any other stock but their own, that is, of the tribe of Levi; and to choose no king but of their own people. These three precepts did very well agree in our Lord Jesus Christ; to wit, that he is the one God; that he is an eternal priest, who continually maketh intercession for us; and a king, our brother, who hath taken our nature upon him, who by his divine power is able to help and save us; he is king also that he may defend and preserve us. If this priest did not

stand before God, who would be able to stand in the sight of his Creator and not be terrified? who would defend us if he were not king? who would save us if he were not God? how could he have care of us if he were not man, and our brother? O most gracious Saviour, how wisely hast thou done all things! I know that thou art my brother; as it is said in Psalm xxii. 22. "I will declare thy name unto my brethren." And again in the epistle to the Hebrews, although thou art God, the Lord Jesus Christ, King of heaven and earth, yet I can not be afraid of thee; for thou art my friend and brother.

It is no hinderance to us, because we are sinners, and Christ holy; for if we had not been sinners, there would be no need that Christ should suffer for us. We see in his genealogy that both good and evil are rehearsed, of whose posterity he should come; that weak and timorous consciences might be comforted, that they might confidently and cheerfully put their trust in him who has taken away our sins. That we may be certain of this, he has left us his word, which assuredly declares it to us. Among the kings and princes that Matthew rehearsed, some were exceedingly evil, as we may read in the books of the kings; yet God suffereth them to be rehearsed in his genealogy, as if they were worthy that he should come to them.

Likewise four women are named, all of whom had an evil report. As Tamar, of whom Judah the father of her husband begat Pharez and Zarah. Gen. xxxviii. Rahab is called a harlot in the book of Joshua; Ruth was a heathen woman, of whom, although no evil was written, yet she was despised and detested by the Jews. Bath-sheba, the wife of Uriah, was an adulteress before she was married to David, and of her he begat Solomon. These women are undoubtedly rehearsed, that we may see how God hath set forth, as it were, a looking-glass to sinners; that they may see that he would be born of the posterity of sinners; that the chief of sinners might trust in him, and flee to him for refuge. He is our God, priest, and king; in whom only we are able to fulfil the law, and obtain the grace of God.

Christ requires us to believe that he came down from heaven, that he is our God, priest, and king. By him alone we become the sons of God, and heirs of the heavenly kingdom; as St. Paul saith, Gal. iii. 26. "Ye are all the children of God by faith in Christ Jesus." Here the hearts of all sinners may leap for joy, that they are counted worthy of such a Saviour. Must not he needs be regenerate, whose heart understandeth and feeleth this? yea, he is enticed by an ardent desire and love to lead a new life? for he is inspired with the grace of God, and layeth hold of the promise of the remission of all his sins.

The number of persons rehearsed in this text, is forty-two; which is the number of mansion places occupied by the children

of Israel, before they entered into the promised land; as written in the fourth book of Moses. If we also will come into the promised land, which our Lord Jesus Christ hath prepared for us by his nativity, we must also occupy two and forty mansion places; that is, we must cease from our own purpose, and be regenerate man by man, and thereby come to Jesus where we shall find rest to our souls. But this nativity is hard, as our evil and corrupt nature is loth to leave its own will and purpose. The case of nature is such, that no nativity can take place without grief; yet one hath more grief, temptation and affliction than another. The thief on the cross came suddenly to Christ; so did many martyrs, and other holy men.

We must go faithfully from Abraham to Isaac, from Isaac to Jacob, &c. We must begin at Abraham that we may be found endued with like faith, and obtain the blessing promised to him: then we shall more easily and cheerfully go from one patriarch to another; that is, we shall pass over one affliction after another, until we end the journey of life, and are called unto our rest. For a man must be exercised with afflictions, and renounce his own will, until he be brought under, and his flesh subdued; that it may obey the spirit, and walk joyfully in the will and obedience of God.

Wherefore let no man think, of himself, to get to heaven by leading a quiet life, and following pleasure. Christ saith, Luke xviii. 25. "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." And in the Acts of the Apostles, Paul teacheth, that through great tribulation we enter into the kingdom of God. Again, Abraham saith to the rich man, Luke xvi. 25. "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." It was also necessary that Christ should suffer, and by the cross enter into his glory. And St. Paul saith, 2 Tim. iii. 12. "All that will live godly in Christ Jesus, shall suffer persecution." Here we may learn that all is poison which is according to the lusts of the flesh: wherefore Paul saith to the Romans, viii. 13. "If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." The spirit which is of God, is ready to suffer, but the flesh resisteth.

This Jesus signified by his answer to Peter: when he showed to his disciples that he must go to Jerusalem, and suffer many things of the Jews, and be slain also. When Peter took him aside and began to rebuke him, saying, be it far from thee, Lord; this shall not be unto thee; Jesus turned, and said unto Peter, get thee behind me, Satan; for thou savourest not the things that be of God, but those that be of men. It is here manifest that the reason of man strives against the will of God. God will have us

enter into glory by the cross and persecution; but the flesh resisteth, and is troubled in affliction. Moreover, they that are endued with the spirit of God, rejoice if they be afflicted for his sake; as it is written of the apostles; Acts v. 41. "And they departed from the presence of the council rejoicing that they were counted worthy to suffer shame for his name."

James saith in his epistle, chap. i. 2. "My brethren, count it all joy when you fall into divers temptations: knowing this, that the trying of your faith worketh patience. And let patience have her perfect work, that ye may be perfect and entire, wanting nothing." O how necessary is patience for a Christian! We must enter into a new kind of life; and if calamity comes we must not burst forth into evil speeches, and take it impatiently, but we must lift our hearts to God, and bear affliction with a patient mind; he will deliver us when it seemeth good to him. We must always think that he bears a fatherly affection toward us; even when he sends persecution, anguish, affliction, and adversity; as Hebrews xii. 5. "Ye have forgotten the exhortation which speaketh unto you as unto children: my son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." God give us his divine grace that we may courageously pass through all afflictions and temptations, and with the Lord Christ be regenerate into a new life. Amen.

SERMON V.

MATT. II. *From the 1st to the 11th verse, inclusive.*

1. Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2. Saying, Where is he that was born King of the Jews? for we have seen his star in the east, and are come to worship him.

3. When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5. And they said unto him, In Bethlehem of Judea; for thus it is written by the prophet,

6. And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel.

7. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

8. And he sent them to Bethlehem, and said, Go, and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

9. When they had heard the king, they departed; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10. When they saw the star, they rejoiced with exceeding great joy.

11. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

WE celebrate this day, concerning the appearing of our Lord Jesus; who appeared a special comfort to all who sought him with a strong faith. First to the wise men who came from the East: Secondly, to John the Baptist; when being about thirty years of age, he was baptized of him in Jordan; when the Holy Ghost, and voice of the Father, gave testimony of him, that he was the son of God: Thirdly, when he showed his glory and power in a miracle; where he turned water into wine at a marriage; by which he would procure reverence and estimation to matrimony; which now in a shameful manner is contemned and rejected by the *pope* and his adherents, as a miserable and wretched state.

The wise men, who undoubtedly were the governors of the country, when they had seen the star in the East, without delay made haste to Jerusalem, diligently seeking for the new-born king of the Jews. They could neither seek nor find out this king, the Lord Christ, but by the star going before them, which led them to the place where he was to be found. So it is with us, we cannot find Christ without the gospel: that must show him to us, and

bring us where we may find him. This only is done when we receive the gospel by faith: otherwise, although we may have it, hear it, and know it, it profiteth us nothing; we shall be as the scribes, who had the scriptures, and showed the way to others, not coming into it themselves, for the subject did not touch their hearts.

It is not enough that we have the gospel, or that we hear it: but we must believe it, and lay it up in the secrets of our hearts, or we shall not find Christ. God respecteth not the person; it matters not whether one be learned or unlearned; instructed in many places of scripture, or in few; unto whom God giveth grace, he it is that enjoys Christ. After the wise men had found the child Christ, at Bethlehem, together with Joseph and Mary, by the help of the Scripture and guiding of the star, they were not offended at the low condition of him, but being taught by the word, acknowledged him to be the Messiah, the king of the Jews; for whom they had looked so many years: they then opened their treasures, and offered him gold, frankincense, and myrrh. The wise men do not disdain him because he is without pomp and splendour, neither do they turn back because they find him and his parents in poverty and misery; but undoubtedly acknowledge him as king, as they had learned concerning him out of the Scripture. Moreover they give him the honour due to a king; they offer him most precious gifts, which they had brought out of their own country.

Now the world would have done none of these things; but according to the custom thereof, would have looked for garments of purple, and a retinue of servants and hand-maidens; thus it bestows its gifts where there was great plenty and abundance before; yea, it deprives the poor and afflicted of those things they need, and takes bread from the mouth of the hungry. If we will honour Christ with those wise men, we must shut our eyes, and turn them from all which seems fair and goodly to the world. If any thing seem contemptible and ridiculous to the world, let us not be offended or abhor it; but let this suffice us, that we know it pleaseth God who is in heaven. Let us take heed to ourselves concerning these things; that we may help the needy, comfort the afflicted, and count the calamity of our neighbour as our own.

Whatsoever God hath commanded concerning these things, should be observed; as to do good to our neighbour, to bear a friendly and willing mind toward him, and assist him in adversity. Christ saith, Matt. v. "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Here we plainly see that God will not be served, unless we first become reconciled to our neighbour. For the same cause also

God rejecteth the sacrifices of the Jews; as it is said in the prophecy of Isaiah, chap. i. "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats."

"When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with: it is iniquity, even the solemn meeting. Your new-moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge the fatherless, plead for the widow," &c.

Thus we see what God requireth, and what he allows. When we neglect those works by which our neighbour is served, he will neglect us: for whatsoever benefit we bestow upon our neighbour, that we bestow upon God and Christ himself; as he shall pronounce in the last judgment: Matt. xxv. 40. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." When this is heard, ye will not glory in the temples which have been built by you, or *masses* which ye have founded. For then he will say, what have I to do with thy temples and masses; what with thy altar and bells? Thinkest thou that I am delighted with stones and wood, with bells and banners? were not all things mine at first? heaven is my seat, and earth my footstool.

Who commanded thee to build temples? I have set living temples before thee; these are to be edified, nourished and relieved; but thou hast been occupied with other trifles, which I have not commanded. Ye ought to have put your trust in me only, but whatsoever I have commanded, that of you hath been neglected; and that which I have detested and abhorred, that ye have done. The wise men did not abhor the miserable appearance of this infant and his parents; neither should we detest the pitiful estate of our neighbours; but be persuaded that we find Christ in them, and that whatsoever is bestowed upon them, Christ will acknowledge as being bestowed upon himself.

His kingdom consisteth of the poor, despised, and abject; yea, we must bear the cross; we must suffer contempt, persecution, affliction, and misery; as Paul saith out of the Psalm, xlv. 22. "For thy sake are we killed all the day long; we are counted as sheep for the slaughter." In another place he saith, 2 Cor. iv. "We are made as the filth of the world, the off-scouring of all

things." Christ said to his disciples, when he sent them to preach in Judea, "Behold, I send you forth as sheep in the midst of wolves;" Mat. x. 16. The wise men found Christ, not in *Herod's court*, not among the *princes* and *priests*, nor at the famous city of *Jerusalem*; but at *Bethlehem*, in a *stable*.

We must now consider what these wise men signified by their gifts. They show by it that this child was a king; and not a king only, but also God and man. In offering gold, they acknowledge him king; as if they should say, we bring thee gold, not that we would thereby enrich thee; for gold and silver, and whatsoever is, was thine before; but hereby we acknowledge thee to be a mighty king over all things; so we offer gold to Christ, when we acknowledge him for our king and Lord; but in this is required a strong faith. If I ought to acknowledge him for my king and Lord, my will ought also to be extinguished, that Christ only might reign and rule in me; and that all things which pleaseth him might be done concerning me. The leper said unto Christ, Mat. "Lord, if thou wilt, thou canst make me clean."

My will must be utterly extinguished, if I will have Christ to reign in me. Christ suffered not his own will to rule, but always submitted himself to the will of his Father; as he saith, John vi. "I came down from heaven, not to do mine own will, but the will of him that sent me." Yea, he obeyed his Father even unto death, and submitted himself wholly to his will. We should imitate this example, which is written for our consolation, and rest our hope confidently on him, who brings all things to pass after the counsel of his own will; as it is said in Psalm xxxvii. "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass."

Blessed is he that believeth those things from his heart; such a man, whether he be burned, or drowned, or cast into prison, or otherwise grievously dealt with, taketh it all in good part; for he knoweth that these things shall turn to his benefit. After this sort we offer gold with the wise men, when we suffer not our own will to rule, but suffer Christ to work in us according to his will, and pleasure. Wherefore those are hypocrites, who know not how to suffer the will of God, but always complain of his dealings with them. If things go not according to their wishes, they are angry; they do not patiently suffer persecution and contempt; they murmur and find fault. By resisting, they force the kingdom of Christ from themselves.

By frankincense the wise men represented divine honour, which we offer to Christ when we confess that whatsoever we have comes from God; and that we have it freely without any merit of our own. All things are to be ascribed to him as the true Lord; neither must we glory in the things received, but the glory of God is to be sought in them; and if he take them from us

again, we ought to suffer it with quiet minds, and to bless him with the beloved *Job* in these words: "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Chap. i. 21. We ought to suffer misfortune and adversity, as if God himself cast them upon us; so that none may be able to offend us; for not so much as a hair of our heads shall perish; as Christ saith to his disciples, Luke xxi.

Whatsoever shall molest us, whatsoever adversity shall come upon us, we ought never to seek any other God, neither should we seek help and comfort from any but Christ alone. This is he which is made unto us of God the Father, wisdom, righteousness, sanctification, and redemption. We offer unto Christ frankincense of Arabia, when we fly to him in calamity, affliction, and anguish. But those that seek comfort from other sources, as from sorcerers, witches, &c., they do not offer frankincense to Christ, but loathsome brimstone, wherein they shall be burned for ever; for they have not believed and trusted in Christ.

By myrrh, they signified mortal man; for with myrrh dead bodies were anointed, which preserved them from putrefaction. Myrrh is a strong and bitter juice, distilled from trees which grow in Arabia; somewhat like the gum of the pine or fir-tree. We offer myrrh to Christ, when we firmly believe that he by his death hath overcome sin, Satan, and hell. This is a special faith. If we believe from the heart that sin and death, the devil and hell, are swallowed up in and by the death of Christ, we shall not be afraid of them all; we shall be preserved from that rottenness which death bringeth, if we have this myrrh, this faith in the death of our Lord Christ in our bodies and souls; this will not suffer us to perish.

So strong and valiant a thing is faith, that by it all things are possible. Christ saith in *Mark*, we must learn daily with our Lord Christ to bring under our old *Adam*, and mortify the deeds of the body by the cross; not that cross which we choose, but that which Christ layeth upon us; let us bear it with a patient and willing mind, that our bodies may be subdued and made subject to the spirit; that being buried with Christ in baptism, we may be raised with him, and he alone may reign and live in us.

This baptism signifies no other thing than that the old *Adam* be mortified and buried; which we ought always to bear in mind, seeing that sin remains in us as long as we live in this world. Wherefore, St. Paul treats in very good words, which ought to be diligently considered by us; Rom. vi. "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in new-

ness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin."

"Now, if we be dead with Christ, we believe that we shall also live with him: knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise, reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Thus much concerning the first appearance.

Now we will speak somewhat of the second; that is, of the baptism of Christ. In the baptism of Christ, three things are to be considered: the first, the heavens were opened when he was baptized; the second, the Holy Ghost was seen in the likeness of a dove; and the third, the voice of the Father was heard, saying, "This is my beloved Son, in whom I am well pleased." Christ vouchsafed to be baptized with water, by which he hath hallowed baptism, and made the water thereof holy, that he which is baptized in his name, might likewise become holy and cleansed from sin.

Christ was not baptized for himself, for he was not infected with the least spot of sin. He acted like a good physician, who first drinks of the bitter portion, and then offers it to the sick, that they may the more gladly and boldly drink of it afterwards: for we in baptism drink a bitter portion; namely, the mortification of the old *Adam*: for dipping into the water, or sprinkling with it, signifies nothing else, than that the old *Adam* should perish and die. This is greatly furthered by the cross, which God by his divine will layeth upon us; which we ought not to cast off, but bear willingly with a patient mind.

But that this might be easier for us to do, Christ hath taken it upon himself; he suffered himself to be baptized, he took his cross and carried it without resistance or gainsaying, and was obedient to his Father unto death, even the death of the cross: as Paul saith, Phil. ii. that he might deliver us from our sins, and might appease his heavenly Father, which surely he did of his mere grace without any desert of ours; whereof baptism is a sign and pledge; as Paul saith to *Titus*: "But when the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that, being justified by his grace, we should be made heirs according to the hope of eternal life."

Secondly, when Christ was baptized, the Holy Ghost appeared

in the likeness of a dove, whereby is signified that we also receive the Holy Ghost in baptism, which ruleth and guideth us according to the will of God; which is present with us, and helpeth us in bearing the burden of the holy cross, which exhorteth us, enforceth us, and when we yield to the burden of the cross, it is present and helpeth us; if we fall it raiseth us up again, and is always a faithful companion in our journey. He maketh the burden of the cross light, which we should otherwise be unable to bear. If we fall into sin, we must remember to go back to baptism, for this is the ship wherein we pass over the sea of sin; for baptism is the beginning of repentance. After such a renewing of the life, followeth the praise of God, and thanksgiving unto him for the grace received. Then the person beaveth himself friendly towards his neighbour, and doth good to him in all things. This is signified by the Holy Ghost appearing upon Christ in the likeness of a dove. The dove hath no gall: such they also become which receive the Holy Ghost in baptism; to wit, they are gentle and without bitterness toward all men.

Thirdly, the voice of the Father is heard in the baptism of Christ, which saith, "This is my beloved Son, in whom I am well pleased." This is that Saviour which delivereth us from the tyranny of sin; death, Satan, and hell. Here we may learn how we must come to God: he that desireth to become a child of God the Father, must attain it through Christ, and through him alone, the beloved Son, who sitteth in the bosom of the Father; unto whom alone the Father looketh; without whom he alloweth nothing; but whatsoever pleaseth the Father, it pleaseth him with respect to the Son: therefore he that desireth to go to the Father, must cleave to this his beloved Son: nothing is of value or estimation with the Father, except his beloved Son.

He that desireth to be in favour with the Father, and to be beloved by him, let him flee to the bosom of the Son, by whom he findeth access to the Father; as Paul saith, Eph. "Through Christ we are adopted;" and, "Without Christ we are the enemies of God." Therefore, whosoever cleaveth to Christ through faith, abideth in the favour of God; he also shall be made beloved and acceptable, as Christ is; and shall have fellowship with the Father and Son. This is a mighty and excellent voice! This is my beloved Son, in whom all things consist and are comprehended, which are extant in the whole Scripture.

As all things are delivered into the hands of Christ, and gathered into one, that they may obey him, God saith, "this is my beloved Son:" by showing Christ only, and naming no other, he maketh it plain that none is his beloved Son beside him. If others are not his beloved sons, it is certain that they are the children of wrath and indignation. If there were more beloved sons, he would not have used this saying; neither would he turn his eyes

to him only as though he knew no other. Paul saith in his epistle to the Hebrews, "Unto which of the angels said he at any time, thou art my Son, this day have I begotten thee?" and again, "I will be his Father, and he shall be my Son."

It is most certain that Christ, in these words, is declared to be the true and only Son of God; seeing that these words were never said to any other creature. Howbeit, he was as much the Son of God, and would have remained so for ever, even as he hath been from everlasting, if this had not been spoken to us from heaven: neither is any thing added or taken away from him by this name; but we must think that this praise and honour of Christ was spoken for our sakes; as it is said in John xii. 30. "Jesus answered and said, this voice came not because of me, but for your sakes." He hath no need that it should be said unto him, that he is the Son of God; for he knew this before; and hath had from everlasting by his nature, that which he heareth.

This word teacheth us to know Christ, in which knowledge our salvation consisteth, as witnessed by *Isaiah*, *Paul*, and *Peter*. But how does it teach us to know him? it teacheth us to know him as the Son of God, who pleaseth the Father; by which the Father cheereth the hearts of all the faithful, and greatly delighteth them with comfort and heavenly love. When Christ speaketh, or doth any thing for me, I remember these words of the Father, that he is the beloved Son; then I am forced to think, that all which Christ speaketh and suffereth for my sake, doth well please the Father. How can God show himself more liberal and loving, than by being pleased that Christ his Son doth deal so kindly and tenderly with us? that he looks upon us with so much affection, and with such unusual love, as to suffer and die for our sakes.

But we are cold, and sluggish, and unthankful wretches; we pass over such precious words as things of no importance; as if uttered by man; as being contained in a book, or written on paper, as things utterly decayed; as if grown out of use by long custom; as if they pertained to Christ, and not to us. Being dull and senseless, we do not perceive that they belong not to Christ, but were committed to writing and are extant for our sakes only. Christ being in so great favour with God in all things, and at the same time serving us, as he himself witnesseth, we are without doubt in the same favour with God, as Christ himself. "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." John xiv. 23. Also, xii. 26. "Where I am, there shall also my servants be." Again; I pray that they may be one, even as we are one; I in thee, and thou in me, and they in me.

But where is Christ? In the favour of God; in the depth of his heart: there also are we, if we know and love Christ; there our refuge is placed, where no evil can come. But in this, faith

is required; the works of the law, and our own merit, will not prevail. Christ is here declared the only Son of God; which at once overthrows whatsoever maketh itself God. Men and Satan, who please themselves, and love themselves only, seek not after God, but strive to become gods themselves; but God will say unto these very different things from what he said unto Christ. Christ is my beloved Son, in whom I am well pleased, seeing that he glorifieth not himself, although he be God: but ye are wretches, in whom I allow nothing, seeing that ye glorify yourselves, being but creatures and men.

This sentence given of Christ, humbleth the world, and sheweth them all to be void of divinity; and ascribeth it to Christ, all for our benefit, if we believe and admit this sentence; or to our condemnation, if we condemn it. Then we may say at once, without Christ there is no favour, nor any beloved Son; but the wrath and sore displeasure of God.

We shall now quote certain sentences out of the Scripture concerning Christ, whereby is declared that through him we are loved by the Father, and without him are refused. Thus it is said, John i. 16, 17. "Of his fulness, (to wit, Christ's,) have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ." John iii. 13. "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." John iii. 16, 17, 18. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

John iii. 35, 36. "The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John vi. 40. "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." John vii. 37, 38. "In the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." Titus iii. 4, 5, 6, 7. "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that, being justified by his

grace we should be made heirs according to the hope of eternal life." Many other such sentences occur, particularly in the epistles of Paul, which any one may gather for himself.

SERMON VI.

The fruit and virtue of Christ's Resurrection.

WE have heard in the treatise of the Lord's passion, that it is not sufficient merely to know the history thereof; neither is it sufficient to know how and when Christ rose; but both the use and profit of his passion, as well as his resurrection, should be preached and known; to wit, what Christ obtained by them for us. Where only the deed of the history is preached, it is frivolous preaching, and without fruit; which both Satan and wicked men as well know, read, and understand, as we do. But when the uses of them are preached, wherein they profit, that indeed is a fruitful and wholesome sermon, and full of sweet consolation.

Christ hath declared the use and profit of his passion and resurrection, when he talked with the women: Mat. xxviii. 10. "Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me." These are the first words which they hear of Christ after his resurrection from the dead; whereby he confirmeth all his sayings, also all his benefits showed to them before; and that they should come unto those who should believe thereafter. Here he calleth not only his apostles his brethren, but also all them that believe in him; although they do not see him visibly as the apostles did.

Shall any one come forth and boast of his merit, or of the strength whereby he is able to merit any thing? What hath the apostles merited? Peter denied Christ thrice: and all the rest of the apostles fled from him: he might have called them run-aways, and forsakers of their standing in the midst of their conflicts; yea, traitors and wicked men, rather than brethren. Wherefore of mere mercy and grace this word was brought unto them by the matrons, which the apostles themselves did perceive. This word is full of all consolation and comfort; that Christ careth for such wretched men as we are; yea, and that he doth call us his brethren. If Christ be our brother, I would fain know what good things we shall want?

They are brethren by consanguinity, use goods common among themselves, having the same father, and the same inheritance; otherwise they would not be brethren. So we also possess good

things in common with Christ; enjoying the same father, and the same inheritance; which inheritance is not diminished by parting it, as worldly inheritances are, but is always made abundant; for it is a spiritual inheritance. A corporal inheritance, when distributed into divers parts, is made smaller; but in the spirit, the case is such, that he who hath received part thereof, hath obtained the whole. What is the inheritance of Christ? In his power are life and death, sin and grace, and whatsoever is contained in heaven and earth; his are eternal verity, strength, wisdom, and righteousness.

All power is given unto him; he hath rule over all things; over hunger, thirst, prosperity, adversity, &c. He reigneth over all things, whether they be in heaven or in earth, spiritual or corporal; all things are in his power, as well eternal as temporal. Now if I cleave unto him by faith, I shall be made partaker of all his good things: I shall not obtain part of the inheritance only, but I shall possess with him everlasting wisdom, and eternal strength. I shall not be grieved with hunger, sin shall not oppress me, neither shall I be afraid of death. Hereby we may easily understand the sayings frequently uttered by the prophets, especially in the Psalms; as where David saith, Ps. xxxiv. "The young lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing." He saith in another place, "The Lord knoweth the ways of the righteous, and their inheritance shall endure for ever. They shall not be confounded in the perilous time, and in the days of dearth they shall have enough." And again; "I have been young and now am old, yet have I never seen the righteous forsaken, nor his seed begging bread."

All these things Christ bringeth with him; for we are, and are called his brethren, not because of any merit in us, but of mere grace. If we would print these things in our hearts, and thoroughly feel them, it would go well with us; but they go in at one ear, and out the other. St. Paul glorieth in these things, as he saith, Rom. viii. "As many as are led by the spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

This title ascendeth so high, that the mind of man is not able to comprehend it. For, unless the spirit, the comforter, imparted this grace to us, no man would be able to say, Christ is my brother. Those who cry out without faith, "Christ is my brother," are fanatical spirits, who vainly pronounce words without fruit. The case standeth very differently, and more marvellously with a true Christian; he is amazed, and hardly dareth to confess any

thing sufficiently thereof. Wherefore, we must endeavour to hear this, not only with fleshly ears, but to feel it in our hearts; then we shall not be rash, but be carried into an admiration thereof. A true Christian views these things with fear, and cries out, "Am I, a wretched and defiled creature, drowned in sin, worthy that the Son of God should be called my brother? How do I, a miserable wretch, attain to such a thing?" Thus he is astonished, and can hardly comprehend these things.

These things cannot be understood according to flesh and blood; the heart of man in a natural state is not able to comprehend them. Christ more plainly declares unto Mary Magdalene, the use and fruit of his death and resurrection; when he saith, John xx. "Go to my brethren, and say unto them, I ascend unto them, I ascend unto my Father, and your Father, and to my God, and your God." This is one of the most comfortable places of which we can glory and boast. As though Christ should say, Mary, go hence, and declare unto my disciples, (which fled from me, which have deserved punishment and eternal condemnation,) that this resurrection of mine is for their good; that is, I have by my resurrection brought the matter to pass, that my Father is their Father, and my God their God.

These are but few words, but they contain much matter in them; namely, that we have as great hope and confidence in God, as his own Son. Who can comprehend such exceeding joy! I will not say utter it; that a wretched and defiled sinner may be bold to call God his Father, even as Christ himself. The author of the epistle to the Hebrews, well remembered the words of the Psalm, how it speaketh of Christ; who, as he saith, is not ashamed to call the believers brethren; saying, "I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee." If any worldly prince or nobleman should humble himself so low, as to say to a thief or robber, thou art my brother, it would be a notable thing which every one would marvel at; but this king, who sitteth in glory at the right hand of his Father, saith to poor mortal man, thou art my brother.

In this king is our confidence and comfort. He arms us against sin and death, the devils and hell; and against all sinister success of things, as well of body as mind. As we are flesh and blood, and therefore subject to all kinds of adversity, it follows that the case should so stand with him; otherwise he would not be like unto us in all things. Wherefore, that he might be made conformable, and like unto us, he had experience in all things, even as we have, sin only excepted; that he might be our true brother, and exhibit himself openly unto us.

The epistle to the Hebrews doth set this forth in a lively manner, chap. ii. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same;

that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of Angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people: for in that he himself hath suffered, being tempted, he is able to succour them that are tempted." The profit, use and fruit of the Lord's passion and resurrection, St. Paul hath summed up in a very brief manner; when he saith, Rom. iv. "Christ was delivered for our offences, and was raised again for our justification."

SERMON VII.

John X. *From the 11th to the 16th verses, inclusive.*

11. I am the good shepherd: the good shepherd giveth his life for the sheep.

12. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.

13. The hireling fleeth, because he is a hireling, and careth not for the sheep.

14. I am the good shepherd, and know my *sheep*, and am known of mine.

15. As the Father knoweth me, even so I know the Father: and I lay down my life for the sheep.

16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

THIS text is full of consolation; which in a precious parable setteth forth Christ our Lord, and teacheth what manner of person he is, what his works are, and what affection he has toward man. Nevertheless, it cannot be distinctly understood, by comparing together light and darkness, day and night; that is, a good and evil shepherd, as the Lord doth in this place. Ye have oftentimes heard that God hath instituted and ordained two sorts of preaching in the world: One is, when the word of God is preached, which saith, "Thou shalt have no other gods before me. Thou shalt not kill; thou shalt not commit adultery; thou shalt not steal," &c. Ex. xx. It also threatens that he who doth not keep these precepts, shall die.

But that preaching doth justify no man. Although a man be thereby compelled to show himself godly outwardly, before men,

yet notwithstanding, he is offended at the law in his heart, and had much rather there were no law. The other ministry of the word, is the gospel; which shows where is to be received that which the law requireth. It neither urgeth nor threateneth; but allureth men gently. It showeth them what they must receive and take, whereby they may become righteous: Behold, here is Jesus Christ! he directeth them. These disagree one with another, as much as to receive and give, to exact and reward.

This difference should be well understood and explained. To hardened and untractable men, who feel not the gospel, the law is to be preached: and they are to be urged till they begin to feel mollified and humbled, and acknowledge their disease; then is the time to begin to preach the gospel. These two sorts of preaching were instituted and ordained by the Almighty; besides these there are others which were not ordained of God, but are traditions invented by men; ordained by the *pope* and his *prelates*, wherewith they have perverted the gospel. These are not worthy to be called shepherds or hirelings; but they are those whom Christ calleth thieves, robbers, and wolves.

If we would guide men in the right way, it must be done by the word of God; if it be not done, we surely labour in vain. Christ treateth here of the second ministry of the word, and describeth of what sort it is: he maketh himself the chief, yea, the only shepherd: for he whom he doth not feed remains unfed. Ye have heard that our Lord Jesus Christ, after his passion and death, was raised from the dead, and entered into immortality: not that he might sit idle in heaven and rejoice with himself, but that he might receive a kingdom, and execute the functions of a governor and king; of which all the prophets, yea, and the whole scripture, treats at large.

We must continually acknowledge him to be our governor and ruler; neither must we think that he is idle in heaven, but that he doth from above govern and direct all things; who hath an especial care of his kingdom, which is the christian faith; therefore it must needs be that his kingdom will flourish among us here on earth. Of this kingdom, we have elsewhere said, that it is so ordained that we increase every day, and become purer; and that it is not governed by any force or power, but by preaching alone; that is, by the gospel. This gospel cometh not from man, but it was brought by Jesus Christ himself; and afterwards put into the hearts of the apostles and their successors, that they might comprehend it, and speak and publish it.

Hereby is his kingdom governed, wherein he so reigneth, that all the power thereof consisteth in the word of God. Now whosoever shall hear and believe this, pertaineth to this kingdom. Moreover, this word is made so effectual, that it bringeth an abundance of all the good things which are necessary to man.

For it is the power of God which is able to save every one that believeth; as Paul saith to the Romans; if thou believe that Christ died for thee, to deliver thee from evil, and cleave unto the word, it is certain that no creature is able to overthrow thee. For as none are able to overthrow the word, neither shall any be able to hurt thee if thou trust in it. By the word thou shalt overcome sin, death, Satan, and hell; and to that thou must flee, for in it thou shalt find peace, joy, and eternal life; and be made partaker of all the good things that are promised in the word.

Wherefore, the government of this kingdom is marvellous. The word is published and preached through the whole world; but the power thereof is secret; it must be felt and tasted in the heart. We therefore of the ministry are able to perform nothing more than to become the instruments through which our Lord Christ openly preacheth the word; for he suffereth the word to be published abroad, that every one may hear it. But faith maketh us to feel it inwardly, in the heart; yea, it is the secret work of Christ, when one knoweth what is his duty, and is willing to do according to his divine will and pleasure.

That these things may be better understood, we will now treat of our text, wherein Christ saith, "I am the good shepherd?" What is a good shepherd? A good shepherd, saith Christ, giveth his life for his sheep: and I leave my life for my sheep. Here the Lord declareth what his kingdom is, by the parable of the sheep. The sheep is of that nature, that it quickly knoweth the voice of its shepherd; neither followeth it the voice of another; but always cleaveth to its own, and seeketh help of him, not being able to help itself. The sheep cannot feed itself, nor preserve itself from the wolves; but is altogether dependent upon the shepherd.

Christ therefore bringeth the quality and nature of the sheep as a parable; and transformeth himself into a shepherd: whereby he sheweth what his kingdom is: which consisteth in feeding his sheep; that is, miserable, needy, and wretched men, that have no help or counsel but in him alone. That we may declare this more plainly, we will quote a passage from Ezekiel: chap. xxxiv. "Should not the shepherds feed the flocks? why therefore do ye feed yourselves? Ye eat the fat, and ye clothe you with the wool; ye kill them that are fed; but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd; and they became meat to all the beasts of the field, when they were scattered. My sheep wan-

dered through all the mountains, and upon every high hill : yea, my flock was scattered upon all the face of the earth."

What he here saith should be particularly noticed. The meaning is, that he will have the weak, sick, broken, abject, and lost, to be strengthened, healed, cured, and sought after; not spoiled and destroyed. These things, saith he to the shepherds, ye ought to do; but ye have done none of them. Wherefore I myself, (as he afterwards saith,) will deal thus with my sheep: "That which is lost, will I seek again; that which is driven away will I bring again; and to that which is not well, will I prepare a remedy, and heal it." Here we see that the kingdom of Christ is such as pertaineth to the weak, diseased, and feeble; the preaching whereof is full of comfort; although we do not thoroughly feel our misery and weakness: if we did, we should forthwith run to him.

But how did those shepherds behave themselves? they ruled in rigour, and strictly exacted obedience to the law. Moreover, they added their own traditions; as they do also at this day; and if they be not kept, they cry out and condemn him that transgresseth them, so that they do nothing but urge more and more their own inventions. But this is not the way to feed and govern souls; Christ is not such a shepherd: for by such manner of feeding, none are helped, but the sheep are utterly lost. We shall now make some remarks upon the preceding passage of the prophet. First, he saith that the weak sheep are to be strengthened; that is, the consciences which are weak in faith, and have a sorrowful spirit, and are of faint courage, are not to be enforced. It must not be said unto them, thou must do this, thou must be strong; for if thou art weak thou art ordained to eternal punishment! This is not the way to strengthen the weak.

Paul saith, Rom. xiv. "Him that is weak in the faith receive ye, but not to doubtful disputations." He likewise adds, Rom. xv. "We then that are strong ought to bear the infirmities of the weak." Wherefore they are not to be severely compelled, but comforted; that although they be weak, they may not despair, for they shall become stronger. Isaiah the prophet, spake of Christ in the following words: "A bruised reed shall he not break, and the smoking flax shall he not quench." chap. xlii. The bruised reed signifieth miserable, weak, and bruised consciences; which are so easily shaken, that they tremble, and sometimes lose their confidence in God. With these God does not deal rigorously, but in a gentle manner; lest he break them.

The smoking flax, which as yet burns a little, and emits more smoke than fire, are the same consciences; they ought not to despair, for he will not utterly extinguish them; but will always kindle them, and more and more strengthen them. This, to him that truly knoweth it, is a great comfort. He that doth not gently handle weak consciences after this sort doth not execute the

office of a true shepherd. Afterwards, the prophet saith, "That which was diseased, ye ought to have succoured." Who are those diseased ones? they who in their manner of living, and their outward works, have certain diseases and vices. The first pertaineth to the conscience when it is weak; the other to the manners or condition of life; as when one is carried with a wilful mind, and a wayward disposition; and by wrath and evil doings offend; as even the apostles sometimes did.

Such as are so vicious in the sight of men, that they are even an offence to others, God will not have rejected and despaired of; for his kingdom is not of such a nature that the strong and whole only should live therein, but Christ is placed in it that he may take care of such as are weak and helpless. Sometimes we are so weak and sick, that we almost despair of being subjects of this kingdom: but the more we feel our disease, so much the more we must strive to come to him; for he is always ready to heal us. If we are weak and oppressed, and in great affliction, we have more reason to go to Christ; acknowledging ourselves sinners, that he may help and justify us; for the greater our disease is, the more needful it is for us to be healed.

Christ requireth these things of us, and allureth us to come to him boldly and cheerfully. Others who are not such shepherds, think they make men righteous, if they exact much of them, and urge them much; whereby they only make those who are evil, worse; as the prophet saith, "The broken have ye not bound together." To be broken, is as when one has a leg broken, or a wound inflicted somewhere else; that is, when a christian is not only so diseased and weak that he stumbleth, but also runneth into such great temptations that he breaketh some part, and even denieth the gospel, after the manner of *Peter*, who forswore Christ.

Now, if any one should so stumble that he was compelled to go back, and be utterly cast down in mind, we must not yet cast him off; as though he would never more pertain to the kingdom of Christ. We must leave Christ's property to himself; that his kingdom may remain mere mercy and grace; whose desire is to help them only that are grieved with their calamity and misery, and greatly desire to be delivered from it: that his kingdom may altogether abound with comfort, and he be the gentle shepherd that provoketh and allureth all who come to him. And all this is done by the gospel; whereby the weak are to be strengthened, and the sick healed.

This word is sufficient for all the distresses of conscience; giving abundant comfort to all, though they be ever so great sinners. Christ, therefore, alone is the good shepherd; who healeth all sorts of diseases, and helpeth them that are fallen. He that doth not, is not a shepherd. The prophet thus remarks: "Ye

have not brought again that which was driven away." What is that which was driven away! The despised soul that is so scorned and contemned, that whatsoever christian doctrine is bestowed upon it, is thought to be in vain. Yet Christ will not suffer it to be dealt with in a harsh manner; his kingdom is not compassed with so strait bounds, that only the strong, whole and perfect, flourish therein; for this pertaineth to the heavenly life to come; but in this kingdom, only grace and mercy must abound.

As God promised to the children of Israel; Ex. iii. That he would bring them to a land flowing with milk and honey. The prophet concludeth; "The lost have ye not sought." That is lost which seemeth to be condemned; of the return whereof there is scarcely any hope: of which sort in the gospel were publicans and harlots; and at this day, they who have not a spark of godliness, but are untractable and unruly. Notwithstanding, these are not to be left, but means should be used, that at the last they may be reclaimed and brought into the right way. Which Saint Paul oftentimes did; as when he delivered two of this sort to Satan: 1 Tim. i. "I have delivered them unto Satan, that they may learn not to blaspheme." And again he saith, 1 Cor. v. "To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

These he cast off as condemned; yet he did not despair of them. Christ should be preached, as rejecting no man, although he be weak: but that he willingly receiveth, comforteth, and strengtheneth every one; so that he always appeareth to be the good shepherd. Therefore it comes to pass, that men willingly resort to him, and that there is no need to compel them. The gospel so allureth and maketh them willing, that they come with love and pleasure, and with all boldness; whereby their love to Christ is increased, so that they do every thing willingly, who before were to be urged and compelled. If we be compelled, we act grudgingly, and unwillingly, which God abhorreth.

When we perceive that God dealeth so lovingly and gently with us, our hearts become ravished, so that we cannot stay ourselves, but are constrained to run unto him, leaving all other things for his sake. Consider how great an evil it is, when one judgeth another. The kingdom of Christ, as we have heard, is so ordained, that it healeth and justifieth only sick and miserable consciences; wherefore those who have regard only to the strong and whole are much deceived. It is great and effectual knowledge whereby Christ is known. It is grafted in us by nature, to be altogether evil and wicked; yet notwithstanding we would have every one honest: we earnestly regard strong christians; not looking to the sick and weak, thinking them not to be christians, though we at the same time exceed them in wickedness.

The cause of this is our corrupt nature, and our blind reason ; which would measure the kingdom of God by our own judgment ; whereby we think those things unclean before God, which seem unclean to us ; but this opinion must be removed from our minds. It will be said, alas ! what will become of me if all christians must be whole, strong, and godly ? When shall I attain those things ? In this manner thou wilt bring thyself into such a perplexity, that thou shalt not attain unto true comfort and joy. Thou must be so affected, that thou wilt say, most gracious Saviour, although I find myself altogether weak and diseased, and in a wretched state, yet I will not cast off my hope, but will flee unto thee, that thou mayest succour me, for thou only art the true shepherd ; wherefore I will not despair, nor be discouraged, although I come void of works.

We must be diligent, that we may become wise and know Christ. In his kingdom only the weak and diseased are conversant ; it being, as it were, a mere hospital, in which only the sick and feeble lie, of whom a care must be taken. But few men have this knowledge, for it is not easily attained ; it is even sometimes wanting in them who have the gospel and spirit. Some men look into the scripture, which setteth forth the kingdom of Christ, affirming it to be precious ; nevertheless they pay but little attention to the signification of the words therein contained, neither do they perceive that true wisdom is hidden therein, which far excelleth our wisdom.

Christian wisdom does not consist in seeking the company of those that are accounted wise and skilful, and to make mention, and talk of them ; but to be occupied among the unwise, and those that lack understanding, that they may forsake sin and foolishness, and embrace righteousness, and sound understanding. Therefore it appeareth that christian wisdom doth not consist in lofty looks, and seeing ourselves in things high and wise, as in a glass, but that we look to those things which are below, and mark that which is humble. He that knoweth these things, let him give thanks to God ; for by this knowledge he is able to prepare and apply himself to every thing that shall take place in the world. But ye shall find many, yea, even among those that preach the gospel, who are not thus far enlightened.

Heretofore we have been taught that none must come to Christ, till he be altogether clean ; thou must therefore forsake this opinion, that thou mayest attain to true understanding, and know Christ aright ; as the true and good shepherd. He compareth the good shepherd with the evil, or hireling, in the following passage : " The good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth ; and the

wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep."

It is true, indeed, that Christ is the only shepherd: the name of Christ belongs to him alone; yet he communicates the same to us, that we may be called Christians. In the same manner, although he be the only shepherd, yet he imparteth the same name to those that be of the ministry. Matthew likewise forbiddeth our calling any man father on earth: for one is our Father, which is in heaven. (Chap. xxiii.) Notwithstanding, Paul calleth himself the father of the Corinthians, when he saith; "In Christ Jesus I have begotten you through the gospel." (1 Cor. iv.) Therefore it seemeth as though God alone would have the name of father; and at the same time granteth the same name to men, that they also may be fathers; howbeit, not of themselves, but by Christ: even as we are called Christians; not that we have any thing of ourselves, but that all things are given us through Christ.

Christ saith, moreover, "He that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth," &c. This surely is a hard saying; that they which preach the gospel, and strengthen and heal the sheep, should at last suffer them to be caught and torn in pieces: while they themselves flee away when the sheep have the most need of help. As long as the wolves do not appear, they do their duty carefully and diligently; but as soon as the wolf appears, they immediately leave the sheep. If they have fed them well and made them fat, strong, and whole, they are the better liked by the wolves.

But what is the hidden meaning of this parable? The meaning of Christ is this; in my kingdom, (which consisteth in nothing else, but strengthening the weak, healing the sick, and encouraging the faint-hearted,) the holy cross shall not be wanting. When it is preached that Christ only, whose silly sheep we are, hath the care of us, strengtheneth, healeth, and helpeth us, that our own strength and works are of no importance, the world cannot abide it: so that it is a natural consequence for the gospel to bring the cross with it; inseparably accompanying it; and he that will unfeignedly profess it before the world, must expect to bear persecution. This being the case, it is not difficult to perceive the difference between the true shepherds and the hirelings.

The hireling preacheth the gospel as long as he is reported among men to be learned, godly, and holy. But when he is reformed, or called a heretic and wicked man, or requested to make a recantation, he either recanteth or leaveth the flock without a shepherd: their case then becomes worse than it was before. What doth it avail the sheep, even if they were well fed before? If they were true shepherds, they would lose their lives rather

than leave the sheep to the jaws of the wolves; and would be ready to offer their neck to the axe for the sake of the gospel.

They therefore are not good shepherds, who preach the gospel that they may thereby obtain honour and riches; without doubt these are hirelings, who seek their own glory even in sound doctrine, and in the word of God. Wherefore they abide no longer than they receive honour, praise, and benefit thereby. As soon as the wolf cometh, they go back, deny the word, and flee away; leaving the sheep, earnestly seeking for pasture and their shepherd, that he may keep them from injury: but the good shepherd never leaveth his sheep in the time of danger, but always remains with them to strengthen and defend them.

These things may happen to us in some future time; we may be beset in the same manner. Then the preachers will shut their mouths and provide for their safety by fleeing away; the sheep shall be dispersed; one will be carried this way, and another that; God grant that some of them may stand valiantly in defence of the gospel, and spend their blood, if the case so require, in delivering their sheep! Thus Christ hath described the hirelings in their true colours; who thus saith; "I am the good shepherd, and know my sheep, and am known of mine." He speaketh here of the peculiar duty that belongs to himself: I know my sheep, saith he, and they likewise know me. Christ knoweth us to be his sheep, and we know him to be our shepherd.

He knoweth us to be weak and diseased; but even those that are he doth not cast off, but taketh care of them, and healeth them; though they be so diseased that all the world think they are not his sheep; and indeed this is the knowledge of the world. But Christ doth not know them after this manner; neither doth he greatly regard what manner of sheep they are, but considereth whether they belong to his fold. Those therefore are true shepherds, who, following Christ, know their sheep, and protect them from danger.

My Father knoweth me, saith Christ, but the world knoweth me not. Therefore, when the hour shall come that I shall die an ignominious death upon the cross, all with one voice will cry out, was this the Son of God? he must needs be a condemned man, and given up to Satan both soul and body. But my Father will say after this sort; this is my well beloved Son, the King and Saviour of mankind. If I were in the midst of hell, or in the jaws of Satan, I should come out again, for the Father will not forsake me. Likewise I know my sheep, and they know me: they are certain that I am a good shepherd; therefore they come to me for succour. They cleave to me, knowing that they are subject to manifold infirmities and diseases; and knowing that I would have such resort to me.

Other sheep I have, which are not of this fold: them also I

must bring, and they shall hear my voice; and there shall be one fold and one shepherd." Some, in explaining this passage, say before the latter days, the whole world shall become christians; this is a falsehood forged by Satan, that he might darken sound doctrine; that we might not rightly understand it. Beware, therefore, of this delusion. As soon as the gospel was published, it was preached to the Jews; and they were the sheepfold. But he saith that he hath other sheep also, which are not of this fold, which he must gather together; whereby he sheweth that the gospel must be preached to the Gentiles, that they also may believe in Christ; that of the Jews and Gentiles may be made one church. This was performed by the apostles, who preached the gospel to the Gentiles, and brought them to the true faith.

Thus, there is one body, one church, one faith, one hope, one love, and one baptism; which continueth at this day, and shall continue to the end of the world. Therefore, do not believe that all men shall have faith in Christ; for the cross must always be borne by us; the greater part being of the class that persecute christians. The gospel must be continually preached, that always some may be brought to christianity. Thus we close, having given a compendious exposition of the text.

SERMON VIII.

JOHN, chap. VI., *From the 44th to the 51st verse, inclusive.*

44. No man can come to me, except the Father, which hath sent me, draw him, and I will raise him up at the last day.

45. It is written in the prophets, And they shall be all taught of God. Every man, therefore, that hath heard, and hath learned of the Father, cometh unto me.

46. Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47. Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48. I am that bread of life.

49. Your fathers did eat manna in the wilderness, and are dead.

50. This is the bread which cometh down from heaven, that a man may eat thereof and not die.

51. I am the living bread which came down from heaven. If any man eat of this bread he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world.

THE sole object of this text is, to teach us the nature of Christian faith, and to stimulate us to the exercise of it; and, indeed, the general tenor of the Gospel of John goes but little farther than to instruct us how we must believe on the Lord Jesus

Christ; and that such a faith as is grounded on the true promise of God made to Christ, will save us; as the text under consideration plainly declares. Those, therefore, who teach any other way or means to obtain righteousness, are here considered as ignorant of the true way. For whatsoever is the invention of men, can avail them nothing towards obtaining salvation. Although a man may exercise the duties of godliness, although his external works may appear holy before men, yet he will not be able to attain unto heaven, unless God, through his word, proffer him his divine grace, and enlighten his understanding, that he may walk in the way of life.

Now, the way of life is the Lord Jesus Christ; and he that seeketh another way, as those most certainly do who trust in their own works, erreth from the right and true way; for Paul saith, Gal. ii. "If righteousness be by the law," (that is, by the works of the law,) "then Christ died without a cause." Therefore, I say, a man must be as it were bruised and broken by the Gospel; he must be humbled from the bottom of his heart; he must feel himself weak and frail, and wholly unable to do any thing of himself. He must fall prostrate before God, and cry, Help me, O omnipotent God, merciful Father, I am not able to help myself! Help, O Lord Christ, mine own help is nothing!

Christ, in Luke xx. 18., speaking of the chief corner-stone, which was rejected of the builders, saith: "Whosoever shall fall upon that stone, shall be broken; but on whomsoever it shall fall, it will grind him to powder." Now this stone is Christ; therefore, we must either fall upon him through a sense of our imbecility and weakness, and so be broken, or he will fall upon us in his righteous judgment, and we shall be crushed under the weight of our own sins.

Christ saith in the text, "No man can come to me, except the Father which has sent me draw him; and I will raise him up at the last day." The conclusion therefore is, that he whom the Father draweth not, and who cometh not to the Son, shall surely perish; for he is the only name given unto us whereby we can be saved; and without him there is no salvation; if he help not, our case is most miserable. Of him Peter also speaketh in the Acts of the Apostles, chap. iv. "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Where then is the doctrine of those divines and school-men, who have taught, that by many works we must attain unto righteousness? How is the doctrine of that great master, Aristotle, confounded, who taught that reason instructeth men to do the best things, and is always ready to direct them in the right way! For this doctrine Christ doth here disprove; and doth

positively assert, that unless the Father draw us to him we shall perish for ever. Hence, all men must confess their imbecility and slowness to good things; for if any man persuade himself that he is able to do any good work by his own strength, truly he accuseth Christ of falsehood; and with great arrogance, presumeth to come to heaven, although he is not drawn of the Father.

The word of God, wherever it is soundly preached, casteth down whatsoever things are high and great; it maketh mountains even with valleys, and overthroweth all hills; as the prophet Esaias saith, "that all hearts hearing the word may despair of themselves, otherwise they cannot come unto Christ." The works of God are such, that while they kill, they make alive; while they condemn, they save; as Hannah, the mother of Samuel, singeth of the Lord: "The Lord killeth and maketh alive; bringeth down to the grave, and setteth up again. The Lord maketh poor, and maketh rich; bringeth low, and heareth up on high."

Wherefore, if a man be so stricken of God in his heart, that he acknowledge himself such a one as ought for his sins to be condemned, he surely is that very man whom God by his word has stricken, and by this stroke hath fastened upon him the bond of his divine grace, whereby he draweth him, that he may provide for his soul, and take care of him. At first, he could find within himself no help, nor support, neither did he desire any; but now he hath found the special consolation and promise of God, which is this: "He that asketh receiveth, he that seeketh findeth, and to him that knocketh it is opened."

By such a promise, man is more and more comforted in mind, and conceiveth a greater trust and confidence in God: for as soon as he heareth that this is the work of God alone, he desireth of him, as at the hand of his merciful father, that he will vouchsafe to draw him. He is also encouraged to lay hold on the promises of God, he trusteth in his word, and hereby he obtaineth a certain testimony, that he is one whom God hath drawn: as John saith in his first epistle, v. 10. "He that believeth on the Son of God, hath the witness in himself."

He that is thus taught of God, he that hath this witness in himself, will find God no other than a helper, a comforter and a Saviour. It therefore follows, that if we believe aright, God will ever be to us a comforter, and a giver of every good and perfect gift: he will require nothing of us, but will freely bestow upon us whatsoever things may be for our good; as he himself saith, in Psalms viii. "I am the Lord thy God who brought thee out of the land of Egypt; open thy mouth wide and I will fill it." Who would not love such a God; a God who is so loving and kind to us, and who so readily offereth us his divine grace and goodness?

They who do unadvisedly neglect so great grace as is offered to them by God, shall in no wise escape his severe and eternal judgment; as is said in the epistle to the Hebrews: "If they that transgressed the law of Moses escaped not unpunished, but died without mercy, how much more grievously shall God punish them who count the blood of the testament as an unholy thing, and tread under foot the Son of God!"

How diligent is Paul in all his epistles to teach how the true knowledge of God may be obtained! How ardently doth he wish that men may possess this knowledge! the language of his soul is, if ye only knew and understood what God is, ye would then be safe: then ye would love him, and do all things that are approved of him. How desirous is he also that those who have obtained this knowledge should increase it! Thus he saith, Col. i. "We cease not to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding, that ye might walk worthy of the Lord, pleasing unto all, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long suffering with joyfulness, giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light."

Thus we learn from the first part of the text, that the knowledge of God cometh from the Father: that it is necessary he should lay the foundation of our building, in order that our labour may not be in vain. This God effecteth through the preaching of his word, by those ministers whom he hath taught and sent forth to make known unto us the way of salvation. For St. Paul saith, Rom. x. "Faith cometh by hearing, and hearing by the word of God." And first, we have preached unto us the law; whereby we learn that all the deeds and actions of our lives, although they may have appeared righteous before men, are of no estimation before God; nay, that they are even abhorred and loathed of him; and that it is utterly impossible for us to obtain salvation thereby. Afterwards, we have the preaching of grace, which teacheth us, that although we cannot be saved by our own works of righteousness, yet it has pleased God to make provision for us, in order that we may not be utterly condemned and cast off; that he will receive us in the name of his beloved Son, whom he has given unto us as a mediator and Saviour: and that he will even make us heirs in his kingdom; yea, and lords over all things in heaven and earth.

When the preaching of the law taketh hold on our hearts, when we find ourselves condemned with all our works, our mind is made exceedingly sorrowful, we sigh unto God and know not what to do; our conscience is evil and fearful, we can see no way to escape from the justice of God; and thus we are brought

to the very brink of despair. If, when in this situation, we hear the preaching of the gospel of grace, if the way to Christ be shown us, if we be made sensible that we must be saved through him alone, by mere grace and mercy without any of our own works and merits, then is the heart made joyful, and hasteth to lay hold on this grace, as the thirsty hart runneth unto the water. Thus David saith, "As the hart desireth the water brooks, so longeth my soul after thee, O my God: my soul thirsteth for God, yea, even for the living God."

When a man is thus taught of God, and cometh to Christ through the gospel, he heareth the voice of the Lord Jesus Christ, which strengtheneth the knowledge that God hath taught him. He findeth God to be none other than a Saviour abounding with grace, and that he will be favourable and merciful to all who will call upon him in the name of his Son. For the Lord saith, "Verily, verily, I say unto you, he that believeth in me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is that bread that cometh down from heaven, that he who eateth of it shall not die. I am that living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world."

In these words the soul findeth a table daintily furnished, whereat it may satiate its hunger. This is that supper, to the preparing of which our Lord hath killed his oxen and his fatlings; and he hath bidden us all to partake of it. Therefore, if we commit ourselves confidently unto him, and cleave to his word, his spirit will dwell in us, and we shall continue at this goodly table for ever. The living bread of which the Lord here speaketh is Christ himself, who was slain for us, and by whom we are fed. If we receive but a morsel of this bread in our hearts, and retain it, we shall be for ever satisfied. It will furnish us a repast at which we may banquet continually, without ever being cloyed.

Now to enjoy this repast, we have only to believe in the Lord Jesus Christ; that he is made unto us of God, as Paul saith, 1 Cor. i. "Wisdom, righteousness, sanctification, and redemption." He that partaketh of this repast shall live for ever: for when the Jews were in contention about the words of Christ, he saith, "Verily, verily, I say unto you, except ye eat the flesh of the son of man, and drink his blood, ye have no life in you. Whosoever eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." The manna which the fathers did eat in the desert, could not save from death; but this food maketh us immortal. If we believe in Christ, death hath no power to hurt us; nay, there is no more death: for Christ saith unto the Jews, John viii. 51. "Verily, verily, I say unto you, if a man keep

my saying, he shall never see death." Here it is evident he speaketh of the word of faith and the gospel.

But it may be said that the righteous die notwithstanding: that Abraham and the holy prophets are dead; as the Jews said unto Christ. I answer: The death of Christians is only a sleep, and it is commonly thus called in scripture. For a Christian tasteth and seeth no death; that is, it hath no pangs to him, nor doth he fear it. It is to him only a passage and gate to life; for the Saviour Jesus Christ, in whom he believeth, hath overcome death. Christ saith, John v. 24. "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death into life."

Not only is the death of a christian free from terror, but his life also is happy and joyful. To him the yoke of Christ is easy and pleasant; and that it seemeth grievous to others, is because the Father hath not yet drawn them; therefore, they can take no pleasure in doing his will, nor doth the gospel afford them any comfort. But to those whom he hath drawn, and hath taught by his spirit, the gospel of Christ is a source of exceeding joy and consolation.

Thus ye have heard how ye must feed by faith on this bread which cometh down from heaven; that is, on the Lord Jesus Christ; which ye do when ye believe on him and acknowledge him as your Saviour; and throughout the chapter from which our text is taken, the necessity of such a belief is strongly enforced. For when the multitude followed Christ, that they might eat and drink, he taketh occasion to recommend unto them this spiritual meat; and signifieth that he fed them with bodily meat, in order that they might believe on him, and thus feed on that also which is spiritual.

In this manner doth Christ, throughout his discourse, endeavour to persuade men to lay hold on this bread of life. In what familiar and plain language doth he here offer himself unto us! How gently and graciously doth he apply himself to our hearts, in order that we may do the will of our heavenly Father! which is nothing else than to believe on his Son; that he suffered death for our sakes; that, although he was without sin, he took upon him the sins of the world, and suffered as though he had committed them himself; that he did the same willingly, to make atonement for our transgressions, in order that he might receive us as brethren and sisters;—if we believe these things, we do the will of our heavenly Father; for Christ saith, in the chapter from which the text is taken, "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life." It therefore appeareth, that he who hath

faith doth the will of God, and eateth of the heavenly bread of which we have been speaking.

The bread and wine whereof we partake in the sacrament of the Lord's Supper, are designed to represent the body and blood of Christ. This supper was instituted for the purpose of reminding us of the sufferings of our Saviour, and to strengthen our faith in order that we may be assured that his body and blood deliver us from sin, death, Satan, and all evil. But it may be asked, how shall a man know that he partaketh of this heavenly bread, and is called to this spiritual supper? Answer:—Let him consider the matter in his own mind, and if he find that he hath comfort in the promises of God, and is persuaded that he is of that choice company, he is assuredly such a one indeed; for as we believe, so cometh it unto us. Such a man, moreover, will have a regard for his neighbour; he will assist him as his brother; he will deal justly with him; he will comfort, support, and encourage him—in short, he will do unto him no otherwise than he desireth to be done unto himself.

The reason why the mind of such a man is thus disposed, is, because his heart is filled with the love of God, and he therefore delighteth to do his will. It is now a pleasure to him to do good to his neighbour, and he is even grieved if there be none to whom he may be serviceable. He also deporteth himself with humility towards all men; he doth not esteem the temporal pleasures and vanities of life; he judgeth no man; he defameth no man; he interpreteth all things in the most favourable manner. When such a person seeth that matters go not well with his neighbour; if he fainteth in faith, if he waxeth cold in love, if his life is not every way approvable, he prayeth for him, and expostulateth with him as a brother. He is likewise sorely grieved if he chance to commit a fault; he imploreth pardon of God, and is ever ready to make restitution to his neighbour.

But he that is destitute of faith, he that is not taught of God, doth not feed on this heavenly bread, neither bringeth he forth these fruits; for where a right faith is not found, such fruits are always wanting. Peter therefore teacheth us to make our calling unto salvation sure, by good works; namely, by works of love to our neighbour, doing toward him as toward our own flesh and blood. Thus much shall suffice, concerning this text. .

SERMON IX.

ROMANS, XIII., *from the 11th to the 14th verses, inclusive.*

11. And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.

12. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13. Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

THE apostle, in this text, treateth not of faith, but of works, the fruits of faith; and sheweth how the life of a christian should be regulated, as respects his outward conduct before men. For faith teacheth only how we must live in the spirit before God; which subject is also treated at large in this same epistle: for Paul, (Rom. xii.) divideth the office of preaching into two parts, doctrine and exhortation; and he applieth himself with earnestness to both, as every one should do who would faithfully discharge the duties of a christian minister. Doctrine is that part of preaching by which men are taught something that was not known before. Exhortation implieth the inciting by words to the practice of what is already known. If we carefully examine the text before us, we shall find that it is not so much the design of the apostle to teach, as to exhort and excite men to the performance of those duties wherein they have already been taught; and in order that his exhortation may be the more effectual, and that it may the more readily find its way to the hearts of those to whom he addresseth himself, he employeth certain elegant and figurative forms of speech. Thus, the words, sleep, darkness, light, waking, armour, works, the day, the night, which he here useth, are all figuratively applied; that is, they represent certain spiritual things which bear some resemblance to the natural things signified by these terms.

By *sleep*, the apostle signifieth a certain spiritual torpor wherein we are dead to good works; and by *works of darkness* he signifieth evil works; for the night is a season in which men are often drunken, and do many foul deeds. On the contrary, *to awake out of sleep* denoteth spiritual activity: for when the morning cometh we cast off sleep, and go about the labours of the day; so when we receive faith, we arise from our spiritual inactivity, and do good works. The same words which are used figuratively in the text, are also applied in a similar manner in other parts of scripture: thus, 1 Thes. v. we have these words: "But ye bre-

thren are not in *darkness*, that that day should overtake you as a thief. Ye are all the children of *light*, and the children of the *day*: we are not of the *night*, nor of *darkness*. Therefore let us not *sleep*, as do others, but let us watch and be sober. For they that *sleep*, sleep in the *night*; and they that be drunken, are drunken in the *night*. But let us, who are of the *day*, be sober, putting on the breast-plate of faith and love; and for a helmet, the hope of salvation."

Now let us see what similitude there is between natural and spiritual sleep. He that is asleep, observeth nothing that is passing in the world, but lieth insensible to every thing around him; he neither seeth, heareth, nor feeleth, for all his senses are, as it were, closed up. Instead of realities, his mind is occupied with dreams, false images, and evanescent forms. But when he awaketh, those delusive visions are dissipated, and his mind is again occupied with realities. So it is with him that is swallowed up of ungodliness; he is spiritually asleep; for he perceiveth none of those spiritual good things which are offered and promised him by the gospel, although they be near at hand; for these things, being discerned only by the eye of faith, are removed from natural vision.

So long as we continue in this sleep of unbelief, we have no sense of those comforts which are to be derived from the gospel. Our minds are totally occupied with the imaginary good things of this world, such as riches, promotions, and sensual pleasures; which, contrasted with the sublime enjoyments of those who are made alive by faith, are as dreams and vain visions, compared to substantial realities. But when we awake from this sleep, and receive faith, all desires of those worldly honours and pleasures vanish and fade away; even as dreams and visions of the night disappear, when we awake from our natural sleep. We perceive them to be nothing but vanities and idle delusions, incapable of affording permanent satisfaction. Thus David saith, Psalm lxx. "They have slept their sleep, and they whose hands were mighty have found nothing." And again, Psalm lxxiii. "As a dream when one awaketh; so, O Lord, when thou awakest thou shalt despise their image." Thus also the prophet Isaiah, chap. xxix. "It shall be even as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty; or, as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite; so shall the multitude of all the nations be that fight against mount Zion." Thus we see in what low estimation, those hold the riches, honours, and pleasures of the world, who have tasted the spiritual comforts which come to us through the gospel.

Thus far we have spoken of the spiritual application of the words, *sleep*, *darkness*, *the day*, &c. which occur in the text; and

endeavoured to show what the apostle signifieth, when he saith, "It is high time to awake out of sleep." Let us now attend to the words contained in the latter clause of the same verse: "For now is our salvation nearer than when we believed." Here the apostle hath reference to a belief in the promise of God made to Abraham; Gen. xxii. "In thy seed shall all the nations of the earth be blessed." This blessing promised to Abraham and his seed, is nothing more than that grace and salvation through Christ, which are offered to the world by the gospel; and so Paul interpreteth it in Rom. iv. and Gal. iii. For Christ is that seed of Abraham, in whom the nations, or as many as believe on him, are blessed. This promise was continually declared and held forth by the prophets; for they all wrote of the coming of Christ, and of the salvation he should bring by his sufferings. This promise all the faithful believed, who died before the birth of Christ; and by this faith they obtained salvation. But what they believed *would* in time be fulfilled, we believe *is* fulfilled; namely, that Christ is come; that the gospel is revealed and published; and, that the blessing, which was looked for, is spread over the world. Now, as we believe those things are fulfilled, which the fathers once believed should come, our faith is made stronger, and our redemption more certain: and therefore, *our salvation is now nearer than when we believed.*

Here it may be necessary to observe, that as the fathers had the same faith in Christ, who they believed would come, as those who believe that he has come, therefore, in many places in the scriptures, those who were before the incarnation of Christ, took upon themselves the person of those who came after it; and those who came after it, often assumed the person of those who were before it? hence Paul saith, "Now is our salvation nearer than when we (that is, the Fathers) believed." We must not, however, understand this as referring to nearness of possession; for as the fathers had the same faith, and the same Saviour as we have, salvation was as near to them as it is to us. But Paul hath reference to the nearness of revelation; those things being fulfilled which were promised, the Gospel being proclaimed and preached to all, and salvation is said to be nearer, than when those things were hidden, or known only to few.

The night is far spent, the day is at hand: The meaning of this passage is, that the night of spiritual darkness, which had hitherto enwrapt the world, is passed away, and that the glorious gospel day has dawned upon us; that the salvation which was promised to Abraham through Christ, hath shone forth, by the preaching of the Gospel, throughout the whole world; giving light unto all men, and raising all out of sleep; showing forth true and eternal things, and enabling us to walk safely, as those who walk in the light. Of this spiritual day, David speaketh, Psalm

cxviii. "This is the day which the Lord hath made; we will rejoice and be glad in it."

The sun that causeth this day, is the Saviour Jesus Christ; for as many as believe in him, receive the beams of his divine grace and righteousness; as God saith, Mal. iv. "Unto them that fear my name shall the sun of righteousness arise with healing in his wings." And again, Christ saith, John ix. 5, "As long as I am in the world, I am the light of the world." The scriptures do also in many other places beautifully set forth the glory of that light which should come into the world by the Gospel.

The *Gospel*, or *glad tidings*, is so called, because it is a gracious message of God's good will to man. It is that which quickeneth, maketh joyful, willing, obedient, and ready to do good works. It maketh known all things that are necessary for our good. It teacheth us what God is, what we are ourselves, whence we came, and whither we go. It bringeth to view the past, and openeth to us the future. By this light we are shown how we ought to conduct ourselves in all things, and toward all men.

But notwithstanding so great light come into the world by the Gospel, Satan has deceived us, miserable creatures. We have neglected to search for truth by this light, whereby all things would have been made clear and manifest to us, and have sought for it in the speculations of philosophers and heathen men, who have not so much as by a dream known aught of these things; and thus we have suffered ourselves to be blinded by the traditions of men, and have fallen back again into darkness!

Let us therefore cast off the works of darkness, and let us put on the armour of light. As Christ is the sun, and the Gospel the day, so faith is the light by which we ought to see and watch in that day; for although the sun should shine and make it day, yet it would profit us nothing if our eyes did not perceive the light. And although the Gospel is to be preached throughout the whole world, yet none will be enlightened, except those that by the sight of faith perceive its divine radiance, and arise out of sleep. But to those that continue to slumber, this sun, and this day, can bring no profit; they can receive no more light therefrom, than if no sun or day had shone.

It was observed in the beginning of this discourse, that the apostle in this text treateth not of faith, but of works, the fruits of faith; and that he doth not speak to those that are destitute of faith, but to such as have already believed, is evident from what he saith in the text: "And that *knowing* the time, that now it is high time to awake out of sleep; for now is our salvation *nearer* than when we believed." Now those that are destitute of faith, cannot *know* these things; neither can it be said that salvation is *near* unto them.

But it may be asked, what reason, or what necessity there was, that the apostle should write these things to the faithful, inasmuch as they were already known to them? Here let me remind you of what was said in the beginning of the exposition of this text; that the office of preaching consists of two parts, doctrine and exhortation. Now a man cannot attain to such a state of perfection, that it will not be necessary that he should be reminded of those things which he has been taught by faith; for the devil, the world, and the flesh, (enemies which never grant truce, nor slack their assaults,) are continually besieging him; and unless he be encouraged to watch and stand at his post, he will become slothful and negligent, he will fall into sleep, and thus be taken unawares.

The life of a christian is represented as a warfare; and as men when they engage in battle have need of drums and trumpets to dispel their fears, and inspire them with courage, so those who engage in this spiritual warfare against Satan, the world, and the flesh, have need of continual exhortations and admonitions; in order that their courage may not flag, and that they may persevere valiantly in the fight. The apostle, therefore, exhorteth his brethren to cast off the works of darkness, and to put on the armour of light.

As the gospel is the day, Christ the sun, and faith the light by which we see, so *the armour of light* implieth good works, or those that come of faith. Such are the works of prayer, of meditation, of searching the scriptures, of love toward the brethren, and of charity and honest dealing toward all mankind. On the contrary, *the works of darkness* are those which come of man's own reason; such as infidelity, unbelief, and the many evil deeds which men do, by reason of the absence of the fight of faith.

Over this darkness, the devil doth preside; for Paul, in the epistle to the Ephesians, calleth Satan *the prince of darkness*; and signifieth that he exerciseth rule over those that are without faith, and refuse to be obedient to God. The same apostle saith, 2 Cor. iv. "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world (that is, Satan) hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

Let us walk honestly, as in the day. It is a common saying, that the night is without shame; and this is in a measure true; for men often do those things in the night which they fear to do in the day, lest their acts should be discovered, and they brought to shame or punishment. The Apostle therefore saith, *Let us walk honestly, as in the day.* And after this manner should every christian walk; doing nothing of which he may be ashamed, although the whole world should witness his deeds. He that so

liveth that he is unwilling his works should be known to men, both contrary to the light of faith, and is unworthy of Christ; for Christ saith, John iii. "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God."

Thus ye see how necessary it is, that we be admonished and exhorted to watch, lest we fall into temptation, and do the works of darkness; for how few there are among christians at the present day, who live so circumspectly, that they can consent to have all their works published openly to the world! Yet if we do not so live, we are no better than hypocrites; for although we may conceal our works from men, we cannot conceal them from God; and at the last day they will be disclosed before both men and angels.

It therefore behooveth a christian so to live, as he desireth to appear in this last great day; when he shall be summoned to give an account of the deeds done in the flesh. Paul saith, "Walk as the children of the light: the fruit of the spirit is goodness, righteousness, and truth." And again, Rom. xii. "Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men." And also 2 Cor. i. "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world."

Such a life as the apostle describeth is never found in those who are destitute of faith; but where there is a lively, a steadfast, and a strong faith, such a life cannot be wanting; for such a faith sleepeth not, neither is wearied with well-doing. But in order that we may continue in this faith, we must be frequently reminded of these things; lest we be overcome by our carnal propensities, the pleasures of the world, and the subtlety of Satan. Therefore, it is no less necessary to preach to them who have received the doctrine of faith, and to exhort and encourage them to persevere in the good cause they have embraced, than it is to preach the doctrine of repentance to those that are as yet ignorant of Christ.

Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. Here the apostle enumerates the works of darkness, six in number; these, with the one before mentioned, namely, sleep or unbelief, include or give rise to all the evil deeds which men are guilty of. Many others are indeed spoken of in different parts of the scriptures, as in Gal. v. and Col. iii. But they all proceed from, or are connected with those here mentioned. Under the denominations of rioting and drunkenness, chambering and wantonness, are included lusts, lasciviousness, and excesses of different kinds. From strife and envying,

proceed hatred, debates, emulations, seditions, murders, and other vices and crimes without number. Thus we see that, under these six general heads, nearly all the works of darkness are comprehended, which men fall into through the want of a true and steadfast faith.

But put ye on the Lord Jesus Christ. In these words the apostle summeth up, as it were, all the armour of light; for whosoever putteth on Christ, receiveth faith, and therefore casteth off the works of darkness. Now, we may put on Christ in two ways; first, when through faith we believe that he died to make atonement for us, we become clothed with his righteousness, and thus are reconciled to the Father; for it is not our own righteousness, but the righteousness of Christ which reconcileth to the Father. In this sense, the putting on of Christ pertaineth to the doctrine of faith and repentance; for Paul saith, Gal. iii. "As many of you as have been baptized into Christ, have put on Christ."

In the second place, those who have received faith may be said to put on Christ, when they take him for an example, and endeavour to regulate their lives as much as possible by his; and it is in this sense that we are to understand the apostle in the passage under consideration. Paul also speaketh to the same effect, 1 Cor. xv. when he saith, "As we have borne the image of the earthly, we should also bear the image of the heavenly." And again, Eph. iv. "Put ye off concerning the former conversation, the old man which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and put on the new man, which after God is created in righteousness and true holiness."

Now in the life of Christ, we see no rioting, no drunkenness, no wantonness; but an uncommon sobriety, abstemiousness, and chastity. In him was found neither strife nor envying, but a remarkable meekness, patience, and forbearance. He spent his time in travelling, preaching, praying, healing the sick, and doing good to all men. He did not indulge in superfluous sleep, nor in luxurious living, but accustomed himself to watch, to arise early, to lie on the ground, and to partake of the most homely fare.

If, then, we would put on the Lord Jesus Christ, in the sense of the text, we must take him for our example, and endeavour to imitate him in all things as much as in us lieth; we must be meek, patient, forbearing, forgiving, and above all we must have charity one towards another. This doctrine Paul also inculcates at some length in the epistle to the Colossians: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all things put on charity, which is the bond of perfect-

ness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." In short, *to put on the Lord Jesus Christ*, implieth the same things as *to put on the armour of light*; to do the works of faith, and to walk not after the flesh, but after the spirit; for Paul saith, Gal. v. "The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance."

And make not provisions for the flesh, to fulfil the lusts thereof. The apostle doth not here forbid us to provide food and clothing, and such things as are necessary to the sustenance and preservation of our bodies. It is indeed expedient and lawful, that we make such provision, provided we do not suffer our minds to be engrossed therewith, to the exclusion of spiritual things. But what the apostle here forbiddeth is, the making provision to gratify the lusts of the body; such provision is always connected with sin, and engendereth the works of darkness. Our bodies are to be sustained—not pampered, but rather chastened and kept in subjection, that they may be obedient to the spirit.

But so prone are we to indulge our sensual appetites, that many, professing to be christians, do, under a pretence of necessity, pamper their bodies, and gratify every inordinate craving thereof, to the manifest injury of both their temporal and spiritual welfare. We cannot, therefore, be too much upon our guard against yielding to the dictates of our carnal propensities.

There is, however, another class of men, who as widely err on the contrary extreme. These are those blind devotees, who, as if the kingdom of God and the righteousness thereof consisted in meat and drink, do often fast until their bodies become infirm and emaciated; and then they think they have been marvellously holy, and have wrought exceeding good works. But Paul saith, "Meat commendeth us not to God: for neither if we eat are we the better; neither if we eat not are we the worse." And again, Col. ii. he saith, "Let no man therefore judge you in meat, or in drink, or in respect of a holy-day, or of the new moon, or of the sabbath-days: which are a shadow of things to come."

Thus we see that the popish ordinances, which forbid the eating of flesh, and enjoin the observance of certain days wherein to fast to certain saints, are quite contrary to the Gospel. But that such things should come, Paul hath plainly foretold in 1 Tim. iv. "Now, the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." It is sufficiently evident that the doctrine which Paul taught, is in direct opposition to that of the order of monks and

sacrificing priests, who command the abstaining from meats, the observance of particular days of fasting, and prohibit marriage to certain orders of men. True religion has no respect to meats and days; but the whole life of a christian should be a life of temperance, sobriety, and Godliness. But these doting holy ones eat one day nothing but bread and water, and for three whole months afterwards they will eat to excess, and drink every day until they be drunken. Now, the cause of these abominations is, that men have regard to the work, and not to the use of the work. Hence, they are like unto him who carried a sword, merely to look upon it, without knowing how to use it when he was assaulted. Thus much may suffice for the exposition of this text.

SERMON X.

LUKE, Chap. VI., *from the 36th to the 42d verses, inclusive.*

36. Be ye therefore merciful, as your Father also is merciful.

37. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38. Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.

39. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

40. The disciple is not above his master; but every one that is perfect shall be as his master.

41. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42. Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

In this text, we have described the works of forgiveness, charity, and forbearance; which we should exercise one toward another. To this point the Lord hath also spoken before, in the same chapter: "Love your enemies, do good unto them which hate you, bless them that curse you, and pray for them which despitefully use you:" all of which he hath briefly comprehended in these words: "Be ye therefore merciful, as your Father also is merciful." Here we have set before us, in a very brief manner, the rule of conduct which should govern us in our dealings toward our fellow-creatures in general; which, if we carefully observe, and endeavour to follow, we shall do well.

Ye have often been taught, that God needeth not our good

works, as he can neither be strengthened nor enriched thereby; but that they are to be directed toward our neighbour, who alone can be benefited by them. This therefore ye should bear in mind; to exercise your good works toward man, and to deal with God by faith alone. We should place our trust and confidence in him alone, for whatsoever things we need; for we enjoy no blessing, either temporal or spiritual, that doth not proceed from his bounteous grace and goodness.

But there are some who place confidence in themselves, and in other men; who rest upon their traditions, and put their trust in things that some great man hath invented. Of such, God speaketh in Jeremiah ii. 13: "For my people have committed two evils; they have forsaken me, the fountain of living water; and have hewn them out cisterns, broken cisterns, that can hold no water." In the same manner, the papists of the present time, forsaking the way of life, which is faith in Christ, look for salvation through their own works, such as their fastings and formal prayers, and the celebration of masses which they have instituted.

This religion of rites and forms, though it may appear to them a living fountain, is nevertheless a broken cistern, capable of holding no water. Of such as these, God hath elsewhere said, "They presume to contend with me, bringing their own works into account, and pleading therefrom their own justification. Behold, they go about to defend their own works, which is another sin. Whereupon, the Lord again saith, "I will contend with thee in judgment: I will show how thou goest hither and thither to change thy ways."

Thus we see, that we must place our trust in God alone; that we must apply to him in faith for whatever things we need, whether they be temporal or spiritual; and that we must ask them as the gift of his divine grace, and not as a recompense which our works have merited. And so, likewise, when we do a benevolent work toward our neighbour, it should be done with humility, as a duty we ought to discharge without expecting a reward. When we go to God for his blessings, we must not bring our good deeds into account; but as Abraham, when in the country of Moriah, left his servants and asses at the foot of the mountain, and took only Isaac with him, so must we, if we will ascend to God, leave behind us those servants and asses, our own works, and take with us only the Isaac of faith.

Thus far we have endeavoured to explain the true offices of faith and works. We have shown that true faith worketh inwardly, and is directed toward God; but that works proceed outwardly, and are wrought toward our neighbours; and if we attend to what is here inculcated, we shall be accounted righteous, not only before God, but also before the world. Thus much may

suffice for the introduction of this sermon; we will now attend to the words of the text in order.

Be ye therefore merciful, as your Father also is merciful. Let us then inquire how or wherein our heavenly Father is merciful? The answer will be, that he bestoweth upon us all things of which we stand in need: that he giveth us rest if we be weary; that he clothes us when we are naked; that he provideth us food if we be hungry, and affordeth us drink if we be thirsty. If we are sick and in trouble, he healeth and giveth us consolation. And, what is still more important, when we are on the brink of death and damnation, he giveth us life and salvation.

In order, therefore, to imitate the mercy of our heavenly Father, we must bestow our alms upon such as are necessitated, and show kindness to all mankind indiscriminately, whether they be friends or enemies; for if we give only to the great and wealthy, thinking to receive from them again, this is not charity; but rather a clandestine manner of lending for the sake of profit; and if we love only our friends, we act from motives entirely selfish. Of this sort of charity and love, Christ speaketh in the chapter from which our text is taken, verses 32, 33, and 34; "For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners do also even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again."

Take heed, therefore, what distinctions ye make in your deeds of love and charity: for if ye act from pure love to God, ye will make no difference between friends and enemies; but if ye show partiality to your friends, of whom ye expect a recompense, ye act from impure and selfish motives. Christ saith, Luke vi. 35. "But love ye your enemies, and do good and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and to the evil."

The passage just quoted, as also some parts of the text under consideration, such as, "judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven," may appear to some to contain a doctrine at variance with what we have before taught. These passages seem to indicate that we must secure the mercy and pardon of God by our works, notwithstanding you have frequently been told that we are saved by faith alone. But let it be understood, that good works are only the fruits of faith, whereby it is set forth and manifested to the world; for if I have faith, I shall be merciful, I shall not judge nor condemn, but shall forgive my neighbour, and be kind to him.

Of the office of works, we have an illustration in Genesis, chap. xx. When Abraham was commanded to offer up his son Isaac, he obeyed the command of the Lord, and drew forth his sword to slay him; whereupon, the angel of the Lord stayed him, saying unto him, "Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." Thus Abraham manifested his faith by the work of obedience which he performed in not withholding his darling child when he was required of him.

Our works do not produce faith, but faith produces good works. We do not lay the foundation; neither do we give before we receive. The sheep do not seek the shepherd, but the shepherd seeketh the sheep. God also findeth us before we seek him, and answereth us before we call upon him; as he declareth, Isaiah lxxv. 1. "I am sought of them that asked not for me; I am found of them that sought me not." And also in the end of the same chapter, he saith, "And it shall come to pass, that before they call I will answer; and while they are yet speaking I will hear." St. Paul likewise saith, Romans iv. "Now to him that worketh, is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." And again, in the eleventh chapter: "There is a remnant according to the election of grace; and if by grace, then is it no more of works, otherwise grace is no more grace." We should therefore do good works without requiring any thing for them; for we receive every thing from God without merit or desert.

Our works may also serve as a testimony to ourselves, whereby we may know if our faith is sincere; for if I am assured that my works proceed from love, and that my heart is inclined to mercy and forgiveness toward my neighbour, it is a testimony that my faith is of the right kind, and that God has pardoned my sins. And such testimony should every man possess; for though I have a strong and well-grounded faith, if I am ignorant of it, it profiteth me no more than a chest of gold buried in the earth, which I knew not of till some one discovereth it to me, who would then do me as great a favour as if he had made me a present thereof. God knew, indeed, that Abraham had faith, but it was necessary that Abraham should also know it, and that he should manifest his faith; which things were accomplished by the readiness with which he obeyed the command of the Lord.

Thus we see that although we are to be saved by faith, yet good works are necessary, as an evidence and confirmation of it: as Peter also signifieth in his second epistle, chap. i. After exhorting his brethren to add to their faith, virtue, knowledge, temperance, patience, and brotherly love, he concludes with these

words: "Wherefore, the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall; for so inheritance shall be administered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ." Christ hath also said that he will require works in the last day, and will say to the condemned, "I was a hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in;" &c. (Matt. xxv.)

Now, ignorant and bigoted men have inferred from these and similar texts, that we must be saved by our works; than which, no doctrine is more contrary to the whole tenor of scripture. These passages do indeed enforce the necessity of good works, but they by no means encourage us to rely upon them for justification. It must be remembered that we are composed of two principles: the spirit and the flesh; and as these two principles are essentially different from each other, some texts are adapted only to the former, teaching us how we must live in the spirit, and deal with God by faith alone; other passages teach us only how we should live in the flesh, and regulate our outward conduct in the world; of which sort are the texts above quoted.

If it be asked, why we should be perplexed in reading the word of God, with passages that appear contradictory to each other, as those we have mentioned may seem to some, I answer, that they only appear so on slight examination; which is an advantage rather than a hindrance; as it will lead men to reflect and examine more attentively, and likewise prevent them from imagining that they are perfectly acquainted with the scriptures, while as yet they are wholly ignorant of their true import. Ye should therefore endeavour to become well acquainted with the language of scripture, that ye may not apply to the spirit that which is spoken only of the flesh; and thus confound the office of faith with that of works; for works are only commendable when they benefit our neighbours, and are the fruits and evidences of faith; but we must by no means rely upon them for justification.

I have made this digression in order to show the proper office of works, lest I should seem to confirm the doctrine of the papists, who think they shall be saved thereby. We will now resume the subject of the text.

We have already briefly considered the words, *Be ye therefore merciful, as your Father also is merciful*; and on this part of the text little more need be said at present, as Christ himself hath given the interpretation thereof in the words which follow: to which I shall now direct your attention.

Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give,

and it shall be given you. Here the Lord maketh three divisions of mercy, in order that we may know what kind of mercy we are required to exercise toward our neighbour. In the first place, we are forbidden to judge or condemn; secondly, we are commanded to forgive our neighbour if he hath committed aught against us; and lastly, it is enjoined upon us to assist the needy. If we carefully observe, we shall discover that the word *mercy*, wherever it is found in the scripture, includeth these three offices; all of which should proceed from a sincere heart, without ostentation, hypocrisy, or respect of persons.

At present, we will attend to the first of these divisions of mercy: viz., that which forbiddeth us to judge or condemn. Christ hath no reference here to the judging of public crimes, for this belongs to the civil magistrate, who is appointed for that purpose, and is amenable to God, and to the laws of his country, if he judge unjustly. All judgments of this kind pertaineth not to the kingdom of Christ, but to earthly government; for God hath left the worldly affairs of men to be decided by worldly judges: as is evinced by his answer to him who desired that he would command his brother to divide the inheritance with him: "Man, who made me a judge, or a divider over you?" Luke xii. 14.

But that which Christ hath forbidden in the text, is the judging of the righteousness or unrighteousness of our neighbour; which judgment belongeth only to God. The Lord knoweth all things, even the most secret thoughts of our hearts, and is therefore capable of judging righteously. But the knowledge of man is extremely limited, and confined to external appearances, which are oftentimes a very improper criterion. Besides, we are extremely liable to be blinded by prejudice, and to endeavour to pluck the mote out of our brother's eye, while there is a beam in our own. Although a man may have committed many faults, it is possible that he hath repented; and surely, we have no right to impute sin to any one whom God hath forgiven. Let no man therefore presume to judge of the righteousness or unrighteousness of his neighbour; for in so doing, he assumeth the office of God, and is accounted more guilty than the thief or adulterer.

Many persons delight in publishing the faults of their neighbours, and in putting the worst construction upon their conduct. Such persons will often misrepresent circumstances, and magnify a trifling error into an enormous crime. Although they may not do the same things themselves, yet they rejoice that others are guilty of them, that they may be esteemed more righteous than their neighbours. However, it often happeneth that they do secretly commit far greater offences than those of which they accuse others. But a truly good man will endeavour to hide the failings of his neighbour, while he examines with the closest scrutiny into his own motives and actions. He will cast the

mantle of charity over the frailties of human nature, and interpret every thing in the most favourable manner. If his brother commit sin, instead of rejoicing at it, and publishing it to the world, he will endeavour to reclaim him; and will pray to God for him, that he may repent and receive forgiveness. This is true christianity; this is that mercy which the gospel inculcateth, and which it is our indispensable duty to show to our neighbour; for it is certain, be we ever so merciful, we shall never equal the mercy which God has manifested towards us, miserable and wretched sinners.

Of those that judge others, Christ speaketh thus in the text: "Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye."

The meaning of this parable is, that men who are wicked and ignorant themselves, will often attempt to instruct and direct others, whom they will make like unto themselves; for as Christ saith, "the disciple is not above his master." It is, moreover, a common proverb, that a pupil cannot learn more of a tutor than he knoweth himself; wherefore, those who are led by such blind guides, will most certainly fall into the ditch. It however commonly happeneth that those who have the least godliness, and are most ignorant of the truths of the gospel, are the most forward to judge and instruct others. For those who are best acquainted with the doctrine of the scriptures, know that there are many things of difficult interpretation; and if they are sincere, they will be diffident and cautious, lest they should teach that which is contrary to the word of God. But those who are wicked themselves, care not how bad they make others, if they can obtain honour and emolument thereby. As ignorance and confidence are always companions, such persons esteem themselves better and wiser than the rest of mankind, and therefore assume the province of judging and directing others.

Of such ignorant and blind guides, who exalt themselves above others, and even think their counsel ought to be followed rather than the word of God, Paul thus speaketh, Romans ii. "Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law, and art confident that thou thyself art a guide of the blind, a light of them

which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law; thou therefore which teachest another, teachest thou not thyself? thou that preachest, a man should not steal, dost thou steal? thou that sayest, a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? thou that makest thy boast of the law, through breaking the law, dishonourest thou God?"

In this passage, the apostle very justly reproveth those boasting hypocrites, who being themselves ignorant of the way, presume to lead others, that they may destroy them also. In the beginning of the same chapter, he denounceth those who judge their neighbours; and especially those that condemn others for the same faults which they commit themselves: "Therefore, thou art inexcusable, O man, whosoever thou art, that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth, against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?"

From what hath been said of mercy on the first part, the conclusion is, that we must not judge our neighbour, whether he be good or evil; for God only knoweth the heart, and to him belongeth the office of judging both our neighbour and ourselves. Let us not, therefore, assume the office of the Almighty, lest he should bring us also into judgment: who will be able to stand before his tribunal by his own righteousness? But let us endeavour to imitate the *mercy* of our heavenly Father, for this we are commanded to do, in order that we may also obtain mercy: let us *forgive* that we may be *forgiven*.

The second part of mercy is forgiveness; and is enjoined upon us in the words, "forgive and ye shall be forgiven." A christian can never be so injured but that he ought to forgive his injurer, not only seven times, but seventy times seven: as Christ said unto Peter, Matt. xviii. 22. I have said before that we do not give before we receive. And, indeed, God forgiveth us our sins that we may also forgive those who have offended us; as he declareth in an instructive parable, which he concludeth with these words: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." And in the Lord's prayer, we also pray to God that he will forgive us our trespasses as we forgive those who trespass against us.

Ought we, who are miserable and wretched sinners, to think it a hard matter to forgive our neighbour a small injury, when God forgiveth us all our manifold transgressions; we have lived from

our youth in the violation of his divine laws, and were he strict to mark our iniquities against us, we could in no way escape condemnation. So greatly have we sinned against him, that if one should kill our parents, we should have less cause to be angry with him than the Lord hath to be so with us. Nevertheless, if we repent, God freely forgiveth us all our sins, receiveth us as heirs into his kingdom, and permitteth us to enjoy his presence for ever. What can equal the mercy of our heavenly Father? or what return can we make for such grace and goodness? Surely, we cannot be so ungrateful as to be unwilling to forgive our neighbour, how much soever he may have sinned against us.

The third office of mercy is the bestowing of alms; or what is commonly called charity. The practice of this kind of mercy is certainly a duty of christians; and it is inculcated in various other passages of scripture besides the one now under consideration. Thus John saith; "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John iii. 17. Wherever the love of God is, it will always show itself in the outward conduct of those who possess it; and in nothing will it be sooner manifested, than in their readiness to assist the needy. Christ hath also promised rich rewards to the liberal in heart, in these words: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." And he addeth in conclusion, "For with the same measure that ye mete withal, it shall be measured to you again."

All these different kinds of mercy God exerciseth toward us, if we repent of our sins, and come to him through our Saviour Jesus Christ. He doth not judge nor condemn; he forgiveth all our transgressions, and bestoweth upon us all things that we need; and therefore he requireth that we do the same by our neighbour: as he saith in Matt. vii. 12. "Therefore, whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Christ also pronounceth blessings on the merciful: Matt. v. 7. "Blessed are the merciful, for they shall obtain mercy."

Thus much shall suffice concerning the different kinds of mercy which we ought to show to our neighbour: let us conclude by calling to mind the precept which Christ gave to his disciples at his last supper: "A new commandment I give unto you: that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Let us endeavour to obey this precept, and to exercise mercy, and do good to each other; for hereby are christians known, when they show love to the brethren. Thus ye have the meaning of the text.

SERMON XI.

1 TIMOTHY, Chap. I., verses 5, 6, and 7.

5. Now, the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned :

6. From which some having swerved, have turned aside unto vain jangling :

7. Desiring to be teachers of the law ; understanding neither what they say, nor whereof they affirm.

It is well known to you, beloved brethren, how earnestly God hath enjoined upon us the duty of reading and hearing his word. He esteemeth it of immense value to mankind, and hath therefore manifested his love and goodness by disseminating it among us at a very great expense. His holy prophets encountered perils and dangers in establishing it, and at last he sent his beloved Son to proclaim it to the whole world, and to confirm it by suffering the death of crucifixion. The apostles also suffered martyrdom, and christians in all ages have experienced innumerable persecutions in the same cause. Surely, if the word of God was a thing of small consequence, he would not have promulgated it at such a cost.

Had we no other inducement, the knowledge that it is God's will and pleasure that we attend to the reading and preaching of his word ought to be sufficient. He is the Lord and Sovereign of the universe, and we, as his dependent creatures, owe him implicit obedience. God hath not only commanded us to attend to his word, but he hath also promised that great benefits shall redound to us thereby ; so that it is made our interest as well as our duty, and therefore we can have no excuse whatever for neglecting it. It then behooves us to give it our diligent attention, and to treasure it up in our hearts as a thing of inestimable value ; for in so doing we render an acceptable service to God, and it may also be a means of promoting our own eternal welfare.

There are indeed many other ways of serving God which are also acceptable. If a prince or king rule justly and with moderation ; if a father faithfully discharge his duty to his family ; or if a child or servant be obedient and faithful to his parent or master—all these may render acceptable service to God by discharging the duties of their respective stations with fidelity. There is therefore no excuse for neglecting to serve God at all : neither is there any reason or necessity for inventing new modes of worship, as hath been practised by the papists ; for every per-

son may serve him acceptably in the station and sphere in which he is placed.

But of all other kinds of worship, the Lord most esteemeth that which we render him by attending to his word; whether as preachers or as hearers. He hath for this purpose ordained a particular day in each week, on which he hath forbidden us to attend to any other labour or business. This day he hath specially chosen and commanded to be kept, in order that we might have time to perform this service, and that no one might make excuse, that he had no leisure by reason of the multiplicity of his labours and business. He hath also caused certain edifices to be erected wherein we may assemble for the performance of this duty: as our temples, churches, and chapels. He hath moreover called and instructed certain persons to minister in this service, and hath bestowed upon them various gifts, proper for the discharge of their offices. In short, he hath, by a special precept, commanded the whole world to attend to this duty, as the most acceptable worship they can render him; and that he highly esteemeth it, is farther evident from the delight which all true christians take therein.

This service as far excellet all other kinds of worship, as the brightness of the sun exceedeth that of the stars; as the sabbath is above the other days of the week; yea, as far as the heavenly kingdom surpasseth in glory the kingdoms of this world! In the house of God all things are holy, and specially chosen; the time, place, and person who ministers therein: because the word, which is holy, sanctifieth them. Let us, therefore, take heed to ourselves, that we fall not into slothfulness and inattention in performing this duty, for in showing contempt for the word of God, we also condemn its author.

Many persons soon become weary of attending to this service, and complain that they only hear a continual repetition of the same things. But those persons have bestowed upon it only a small share of their attention, and are utterly ignorant of the marvellous beauties and divine excellencies which the word of God contains. Though they imagine that they are perfectly acquainted with the scripture, they are as destitute of true knowledge as the most benighted heathens.

But admitting that we were perfectly acquainted with the scripture, and needed no instruction in the mysteries of the gospel, (which I fear, however, is not the case with any of us,) still we ought to attend to the word of God from inclination; for a true christian will never be weary with hearing it, how oft soever it be repeated. There is need, moreover, that we should be frequently reminded of the things we have learned; lest, forgetting them, our hearts should wax cold in love, and we become negligent of good works. Although our Saviour was perfect in al-

things, yet we see that he continued preaching and praying until the last hour of his earthly mission. St. Paul likewise, the chief of the apostles, although instructed while a Pharisee in all things relative to the law, and afterwards inspired by the Holy Ghost, still continued to preach and exhort, travelling through many countries and kingdoms. How much more then ought we, who are blind and ignorant, to read the word of God, and attend to the preaching of the gospel!

This service which God hath enjoined upon us, is not laborious, but easy. It requireth nothing but our time and attention; and if it can afford a person pleasure to sit during whole days and evenings at an ale-house or tavern, engaged in revelry and mirth with lewd and wicked companions, it should give him little pain to sit, during a few hours, in the house of God; for he would not only spend his time more profitably to himself, but would also render an acceptable service to his Maker.

If this duty seem burthensome, how should we endure to go from temple to temple, and from altar to altar, to attend to rites and ceremonies, as we did among the papists? Or how should we sustain those laborious services, such as carrying stones from quarries, and going armed on pilgrimages, which those blind bigots imposed upon us? These services were performed willingly, when we were deluded by false doctrine. So doth the devil blind the eyes of men; he then prompted them to action in the execution of his own work, and he now inclineth them to be slothful and weary with hearing the word of God; so that forgetting its value, they may grow negligent in the practice of its precepts.

But let us endeavour to delight in hearing the word of God, remembering that in so doing we render him an acceptable service. Let us listen to it with prayerful attention, that the grace of God may accompany his word, and the seed may not be sown in vain. Whenever the word is rightly preached, and attentively heard, it never fails to bring forth fruit. We may indeed perceive no immediate effects from it, but in process of time, the fruit will most certainly appear. But it would consume too much time to rehearse all the benefits which proceed from hearing the word of God; indeed, it were a task far beyond our capacity.

Thus much we have said by way of preface to the discourse; or rather as an exhortation to stir up your minds to more diligent attention: and certainly, there is much need of such an exhortation in every sermon; for it is greatly to be feared, that many who appear to hear, pay very little attention to what is said, and never reflect upon it afterwards. What we have thus far said, is also in some degree pertinent to the text; for Paul, in this place, reproveth those curious spirits, who, endeavouring to become masters of the word of God by their own wisdom, do at

length falsely persuade themselves that they perfectly understand it; and that they need no farther instruction.

It is from this cause that numerous congregations disappear, and churches become desolate: for these vain babblers, imagining that they are perfect, and well instructed in all things, give themselves to trifling and vain jangling. They are continually endeavouring to bring forward some new thing, which the curious multitude may be desirous to hear, while they totally neglect to teach the doctrine of salvation through faith in Jesus Christ, and never so much as attempt to impress upon their hearers the importance of a Christian life. They do indeed sometimes tell us that we must do good works, that we must serve God, &c. but they are totally ignorant of the meaning of these words. If they be asked, how are good works to be done? how is God to be served? they will point out this particular work to be done now, and at another time, that they will direct us to offer so much sacrifice at this altar; to go into this or that monastery; run to this saint; here erect a chapel to the honour of such a saint: in another place, found a mass, light tapers, buy indulgences, &c.

These idle talkers use such a confused multiplicity of words, that they confound, instead of instructing their hearers; while they advance nothing calculated to render any one better; and were any thing good contained in their discourses, it would be lost from the tedious prolixity of their harangues. Of such teachers, we have seen enough in the papacy, among our preachers of dreams.

St. Paul, in the beginning of his epistle to his disciple Timothy, thought proper to admonish him, that such teachers should arise; "giving heed to fables and endless genealogies, which minister questions rather than godly edifying, which is in faith:" after which, he introduceth the words of our text: "*Now, the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned.*" These words contain the sum of that doctrine which we should teach. Here we have the duties of a Christian life briefly and comprehensively set before us; and we cannot imprint these words too strongly upon our memories. If we desire not to deviate from the law, but to attain the ultimate end thereof, we must endeavour to have charity, proceeding out of a pure heart, from a good conscience, and faith unfeigned. If our charity be of this sort, then is it right; otherwise we mistake the meaning of the whole law.

Now these words are profound, and contain much matter in them; therefore we shall endeavour to expound them in part, that they may be the better understood, and that we may become acquainted with Paul's manner of speaking. First, we may observe that the apostle signifieth that charity comprehendeth the sum of

the whole law. But we are not here to understand by *charity*, simply the bestowing of alms upon the needy, but that universal good will which embraceth all mankind ; which speaketh evil of none ; which condemneth no one ; which judgeth the motives of none, but putteth the most favourable construction upon the actions of others—in short, it signifieth that love to all our fellow-beings, which the grace of God implanteth in our hearts ; for in the scripture, the words *charity* and *love* are frequently synonymous, and the one is often substituted for the other.

Now those jangling divines, do indeed talk much of charity and love ; they make great pretensions to Godliness, and boast much of their deeds of benevolence. But their love is only the love of heretics, wicked men, and ungracious wretches : it is extended only to themselves, and to those of the same sort with them ; while at the same time, they hate and persecute all good christians, and would willingly accuse them of the most vicious acts. This certainly does not deserve the name of love ; for if I choose a few individuals, whom I favour and embrace, because they also favour me, I act from selfish and impure motives. But that true love which floweth from a pure heart, hath no respect of persons : it is poured forth to all mankind indiscriminately, whether they be friends or enemies ; even as doth our heavenly Father, who maketh his sun to shine upon the evil and upon the good, and sendeth rain upon the just and upon the unjust.

But some may say, such a one who is my enemy, is also an enemy to God ; for he doth many things that are more displeasing to God, than they are injurious to me ; must I love him who is a transgressor, and an evil person ? I answer, we are all transgressors, and do many things displeasing to God ; but because my neighbour is evil, it is no reason that my love should be extinguished toward him. If he be evil he will in the end receive punishment according to his deeds : but I must not suffer his wickedness to overcome me. It is my duty to pray for him, and I may rebuke and admonish him through love, that he may repent and escape punishment. But I must not be an enemy to him, nor do him evil in any manner ; for no profit would redound to me thereby ; I should certainly be made no better, but should make him worse.

It cannot, indeed, be denied, that a good man is more worthy of love than a bad one. It is also to be expected that good men will delight in the company of other good men, more than in that of evil men. But pure christian love is not derived from the merit of the object. This is the source from which the world draweth its love ; as a young man falleth in love with a maid, because of her comeliness and beauty ; a covetous man delighteth in riches, because they will add to his consideration and importance in the world ; and an ambitious man esteemeth prefer-

ment, because of the honour he shall receive, and the power he will possess thereby: all such love is derived from external objects; from the beauty or good qualities of the person, or the desirableness of the thing.

On the contrary, true christian love is not derived from things without, but floweth from the heart, as from a spring; which, while it draweth its supply from the depths of the earth, floweth over the ground without requiring any thing in return; and not as from a stagnant pool, which requireth to be swollen by a shower, before it can water the earth. This spirit saith thus: "I love thee not for thy virtue or comeliness, for I do not derive my love from thy merit, but from the grace of God which is implanted in my heart, and which teacheth me to love my neighbour as myself; this is the source from which I derive my love; and it floweth plentifully to all, whether they be friends or enemies; but more especially to my enemies, as I consider there is more need that I should pray for them, and endeavour through love to win them from the evil of their ways, that they may repent of their sins, be delivered from the snares of the devil, and become my friends."

This may be called love flowing from a pure heart; for one who is thus affected, doth not love because he findeth any thing worthy in those whom he loveth, but because the grace of God, which is itself pure, hath cleansed his heart, and replenished it with true and holy affections. Such love will manifest itself in whatsoever condition or circumstances in life men may be placed. If a servant be not thus affected, he will say thus to himself: "I serve my master because he giveth me food and clothing, or payeth me wages!" or perhaps, "because it is in his power to punish me if I do not faithfully serve him." But if he have this love in his heart, he will say thus: "I will serve my master, not because he is kind or unkind; not for the hope of reward, or the dread of punishment; but because the word of God commandeth me as a servant, to be obedient to my master; therefore will I serve him faithfully, for in serving him, I also serve God, who hath placed me in the state and condition of a servant."

And so likewise, if a prince or ruler say, "I am placed in the condition of a ruler, I will therefore enjoy my dignity, my riches, and my power; and I will have respect unto these things only:" although such a one may so rule that the world shall have no cause to find fault, yet, as the honour and glory of God are not regarded in the discharge of his office, his heart is not pure; for he seeketh only his own glory, riches, and power.

And also in spiritual offices; if I preach because some good benefice is offered me, when otherwise I would never engage in this calling, I may indeed preach, but I shall not do it from a pure heart; for my heart would be most plainly polluted. And though

I should be ever so diligent, and should ever so much affirm that the work is good, and the office responsible, I should not discharge the duties thereof aright; inasmuch as I did not engage in it from pure motives. He only can rightly fill the clerical office, whose heart is so affected that he can say thus; "I do indeed get my living by the ministry, yet it is not for this reason that I engage in it; but because the Lord hath called me to it, and hath committed this trust to me, that I should discharge the duties thereof with fidelity, not seeking my own honour or profit. I must therefore diligently labour therein, to the glory of God, and the salvation of souls." If I be thus affected, then is my heart pure; because I do not engage in the work for the sake of honour or emolument: and if these follow, I may receive them without sin.

Thus ye see, that charity (or love) which proceedeth from a pure heart, is not derived from things without, but floweth from within, and extendeth to all without distinction. But how is the heart purified? As we have already said, by the grace of God, which cometh through his word. This grace in the heart is the spring whence good works flow; and no works are acceptable to God unless they come from a pure heart.

God hath caused his word to be preached, that our hearts may be purified thereby, and our lives ordered according to the precept thereof. Let us therefore not suffer ourselves to be discouraged or hindered by any difficulties we may encounter. Let us continue firm, and persevere unto the end, although we meet with persecutions and contempt, and suffer losses thereby. Let us break through all obstacles with boldness and manly courage; and as we began not for man's sake, let us not be prevented by man from doing that which is acceptable to God. Let us be ready and willing at all times to discharge the duties which God requireth of us; and let us serve him with a pure heart, and with faith unfeigned.

Thus much I have thought proper to say concerning charity's proceeding out of a pure heart; and how the heart is purified, that it may produce this kind of charity. We will now briefly attend to the second thing to be considered; viz. *a good conscience*; for the text saith, "The end of the commandment is charity, and of a pure heart, and of a good conscience, and of faith unfeigned."

By a good conscience is here meant, a conscience void of offence, not only before men, but also before God. To have a conscience void of offence before men, we must be able to glory as Paul did; that he so lived that he offended no man, troubled no man, was an evil example or burthen to no man; but that all who witnessed his conduct, must needs say, that he indifferently served all, helped all, counselled all, and dealt honestly and friendly with

all. Of such a conscience, Moses also glorieth: Num. xvi. "I have not taken one ass from them, neither have I hurt one of them." And also Samuel; 1 Kings, xviii. "I have walked before you from my childhood to this day. Behold here I am; witness against me before the Lord, and before his anointed; whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe?"

Such a conscience must every Christian possess, that he shall be conscious of having discharged his duty in all respects, and to all men; so that no one can have any just cause to complain of him; but that all who will speak the truth, must confess, that he has been an example worthy to be followed by all who would live well. Let no christian therefore do any thing that shall deprive him of such a confidence; for he that liveth in such a manner, as to give just occasion to the world to reprove his conduct, is not yet a christian: as his heart cannot be pure. For we must not presume on the doctrine of faith, as though that being once obtained, we may live as we list; as it would thence be inferred that this doctrine giveth license and liberty to commit sin with impunity. But we must so conduct ourselves, that we have love flowing out of a pure heart, and a good conscience, and that no man can justly accuse us of any sin.

Although such a conscience may render us just before men, yet it is another thing to be just before God: for good works, as we have elsewhere said, will not justify us before him. And still, in order to fulfil the commandment, we must be justified also before God. But how shall we attain unto this? By faith; and here we may bring in the last thing to be considered in our text; *and of faith unfeigned*. As we have already said, although I may have a good conscience before men, and so live that none can have occasion to censure my conduct, yet the old *Adam*, that is, flesh and blood, still remain in me, and render me subject to sin. For as Paul saith, Gal. v. "The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." And also Romans vii. "I am carnal, sold under sin. For that which I do I allow not; for what I would, that do I not; but what I hate, that do I."

The spirit would indeed live perfectly and purely, according to the word of God, but the rebellious flesh resisteth the desire thereof, by tempting us to seek honour, riches, and pleasures; and to be remiss in our religious duties. Thus, on account of our carnal nature, we have to maintain a continual warfare against the many temptations that are constantly besetting us. Although we may discharge a clear conscience before men, we do many things that are not right in the sight of God, and neglect

many duties which he requireth of us; so that the most righteous among men have much need of mercy and forgiveness. No one can so acquit himself, that he shall be able to contend with God in judgment, but all must acknowledge that they have not merited salvation by their works, and that if justice were executed toward them, they would be consigned to punishment.

But we have before said, that we must also be justified before God, and that this must be done by faith. The text not only implieth that we must have a pure heart, and a good conscience, but also *faith unfeigned*; and this is the principal part, and chief precept contained therein; and that which embraceth all the rest. We shall therefore examine this part of the subject a little more closely, and endeavour to explain the nature of this faith.

All men being condemned by the law, it was necessary that an atonement should be made, in order that we might be justified; and therefore God, through his infinite mercy and goodness, sent his Son Jesus Christ to suffer and die for us; that the justice of the Father being satisfied, we might obtain salvation through his merits. He, having fulfilled the whole law, suffered the ignominious death of crucifixion; after which he rose and ascended up to heaven, where he still remaineth, making continual intercession for us, as for those that cannot obtain salvation by their own righteousness.

It therefore appeareth, that although we should be condemned before the judgment seat, we may obtain pardon by appealing to the mercy seat, which is Christ; whom God hath set before us as a refuge to which we may flee, when we find ourselves unable to stand before the judgment seat by our own righteousness. Thus, as Paul saith, Romans iii. we may be "justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Thus God may be just, and the justifier of him that believeth in Christ.

But if we will come to this mercy seat, we must not bring with us any of our own works to plead in extenuation of our guilt; but we must rely solely upon the merits and righteousness of Christ. Our language must be, "Lord, I deserve thy wrath, and thy judgments. I have nothing of my own to offer. But I plead the merits of thy blessed Son, of whom it is said, he did no sin, neither was guile found in his mouth." If we have this faith in Christ, we shall receive remission of our sins; for Christ himself saith, John iii. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life!"

God having thus provided a mercy seat to which we may flee, let us leave at the judgment seat those proud, self-righteous con-

temners, and despisers of the word of God, who seek justification by their own works: let them remain there until they shall be humbled, or receive sentence according to their deeds. But let us depart therefrom as far as we are able, and appeal unto the mercy seat: for God hath threatened terrible judgments to those who, coming with their own righteousness, and trusting therein, presume to stand before him, the sovereign judge, and neglect to come to the mercy seat of Christ. Such are already condemned, as Christ himself hath said, John iii. 18. "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." But at the mercy seat there is no wrath, severity, or condemnation; but only grace, mercy, and forgiveness. All sins are there remitted, yea, blotted out and consumed, as a drop of water is consumed by the heat of the sun.

SERMON XII.

MATTHEW, Chap. XVIII. *From the 23d to the 35th verses, inclusive.*

23. Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants.

24. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents.

25. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

26. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30. And he would not: but went and cast him into prison, till he should pay the debt.

31. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33. Shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34. And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

OUR Saviour introduced this parable, as an answer, or rather as an illustration of his answer to Peter, when he inquired how

often he should forgive his brother. Peter asked if it were sufficient to forgive his brother until seven times? whereupon Christ answered; "I say not unto thee, until seven times, but until seventy times seven:" he then introduced this parable, whereby he signified that if we forgive not our brother, God will deal with us as the king did with this servant; who would not forgive his fellow-servant a small debt, when his lord had forgiven him so much.

Ye have before been taught, that in the kingdom of God, where he reigneth by his gospel, there is no exacting of the law, neither any dealing by it, but only grace, mercy, and forgiveness. That there is no wrath, revenge, or punishment; but charity, brotherly love, and well-doing one toward another. We are not however to understand by this, that the civil law is abrogated by the preaching of the gospel: for many being yet far from the kingdom of God, the civil law, whereby crimes are punished, is necessary for the safety of our lives and property, against the assaults and encroachments of the wicked, who have no respect for the laws of God.

The ruler, therefore, who governs his people well, and the magistrate who takes care that justice is equally and impartially administered to all, so that offenders are punished, crimes prevented, and the peace and good order of the community preserved, do well, and are worthy of commendation. It is also the duty of every one, to pay due reverence to the laws of the country wherein he may reside; provided he can do so without disobeying the commands of God, or the dictates of his own conscience. Were it not for the civil law, the rights of citizens would not be respected, the tranquillity of the state would not be maintained, but every thing would be turmoil and confusion. This, then, though an institution of man, is a wise and salutary one; which in the depraved condition wherein mankind are by nature, can in no wise be dispensed with.

But this law was not ordained for those that are in the kingdom of grace; and though we observe this law ever so strictly, we have no cause to glory, neither must we imagine that we are therefore just before God; for we may still be unrighteous in his sight. He that is governed only by the laws of men, who doth good only through restraint or compulsion, and who exacteth the law of his brother, is yet far from the kingdom of heaven. For as in this kingdom all our sins and transgressions are forgiven us, we are also required to forgive our brother, or our neighbour, if we have aught against him.

Let us see how this subject is illustrated in the parable. In the first place, the lord, having compassion on his servant, forgiveth him all the debt: but the servant, instead of extending the same charity to his fellow-servant, taketh him and casteth him into

prison : whereupon the lord was wroth, and cast this servant into prison also, till he should pay all that was due to him. After having spoken this parable, Christ addeth in conclusion, "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

Hence it appears, that if we belong to the kingdom of God, and have been made partakers of his divine grace, we must harbour no malice, hatred, or revenge ; but freely forgive all who have trespassed against us. And as it is taught in this same chapter, a little before the text, though our neighbour should sin against us even seventy times seven, we must willingly forgive him all ; because God hath forgiven us, although we have committed more and greater sins against him than it is possible for our neighbour to have committed against us.

The kingdom of Christ is so constituted, that the grace which reigneth therein must at no time cease, but abide continually ; so that how low soever we may fall, if we sincerely repent, we may rise again and be restored ; provided we are willing to forgive all who have offended against us. But if our hearts are not thus affected, if we are not willing to forgive our neighbour, we belong not to this kingdom, neither are we partakers of that grace which cometh through the gospel of Christ.

Although the preaching of the gospel is heard by many, yet it reacheth not the heart of every one, neither is it profitable to all that hear it. It may therefore be necessary to state who they are that receive it and are benefited thereby. It is not received by those who deal lightly with it, and esteem it as a thing of little consequence, and only worthy a small share of their attention ; it doth not profit those false professors, who presume upon it as giving license to live in lust and licentiousness ; and who think that because the gospel holds forth nothing but mercy and forgiveness, they can commit sin with impunity. The gospel hath reached none of these ; for they belong to the kingdom of the world, and require the restraint of civil law to prevent them from doing what they list. The gospel is received by such only as feel their necessity and dependence ; which was the case with the servant in the parable ; wherefore, if we examine the text attentively, we shall find this subject fully illustrated.

In this parable, the kingdom of heaven is compared to a certain king who determined to take account of his servants ; and when he had begun to reckon, one was brought unto him which owed him ten thousand talents, but had nothing to pay. The king therefore ordered him to be sold, together with his wife and children, and all his effects. The servant is hereupon brought into great perplexity and distress : he falleth down and worshipeth his master, craveth his mercy, and promiseth more than he

will ever be able to perform; saying, "Lord, have patience with me, and I will pay thee all."

Thus it also cometh to pass between God and us. When the Lord would reckon with us, he sendeth forth the preaching of his law, whereby we learn what we ought to have done. This is the book of accounts, in which is written what we owe; this he taketh in his hand, and reading it before us saith, "These things thou oughtest to have done; thou oughtest to have feared, loved, and worshipped me alone; thou oughtest to have trusted only in me, and to have placed thy confidence in none other. But thou hast done otherwise; thou art therefore mine enemy: thou hast not believed in me, but hast reposed thy trust in others; and in short, thou hast not even observed one single point of the law."

When the preaching of the law hath taken hold on the conscience, we then see what we ought to have done, and what we have not done. We are convinced that we have not kept the law in any respect, and that we have totally neglected to perform that duty and obedience which God justly requireth of us. When the sinner is brought to this state, he is greatly distressed in mind, and knoweth not what to do. He is sensible that he hath merited eternal punishment, and is brought to the very brink of despair. The law bringeth no consolation, but indignation, wrath, and punishment; it delivereth the sinner to Satan, it casteth him down to hell, and leaveth him no hope of escape.

This condition in which the law placeth the sinner is the same as that of the servant when his master commanded him and all that he had, to be sold to satisfy the demand. And as the servant, when he heareth this sentence, falleth down and prayeth his master that he will have patience with him, thinking that he shall yet be able to pay the debt, so also doth the sinner. When he is brought to a sense of his own wretched and miserable condition, his heart is indeed contrite and humble; but instead of depending entirely upon the merits of a Saviour, and praying to God for mercy and free pardon, he runneth hither and thither, seeking to be delivered from his sins by his own works, and promising even more than the angels in heaven could perform.

When the sinner is thus oppressed by the burden of sin, it is an easy matter to persuade him to do any thing whereby he thinketh to be delivered. And hence the cause of so many pilgrimages; the founding of so many monasteries; the institution of masses, and such like trifles. When we were among the papists, we were commanded thus: go on such a pilgrimage, give so much toward the building of a church, get thyself admitted into a holy monastery, and thy sins shall be forgiven thee. We pined under fastings, we scourged ourselves with whips, we were made monks and nuns, thinking that God, having respect to our good works, would therewith be satisfied, and our consciences

relieved from the burden of guilt and sin. But, miserable and deluded men that we were! notwithstanding we thus afflicted our bodies and performed such rigorous penances, we still remained in doubt as before; so that we knew not how we stood before God. Or if our consciences were lulled into security, we were still in a worse condition; as it was a false security, derived from a belief that God would have respect to our works.

Let us now observe how it was with the servant in the parable. When his lord saw him thus sorrowful, and imploring his clemency, he, being moved with compassion, released him and forgave him the debt. He did not give him a certain time wherein he should pay the debt, neither did he compound with him for a certain part thereof; but he forgave him the whole sum. Thus also it is with us; when we find ourselves overwhelmed with sin, when we have endeavoured in vain to release ourselves therefrom, and when we have despaired of being saved by our own works; then are we willing to accept of salvation through the merits of Christ alone, as a gracious and merciful gift. When the Lord seeth us thus contrite and humble, he taketh the burden of sin from us, and freely forgiveth us all we owe.

Let it be remembered, however, that God doth not forgive us on account of any merit which he findeth in us, but because he hath respect to an humble and contrite heart; as David saith, Psalm li. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." He, therefore, that is truly humble and penitent, who is sensible that he is not able to help himself, but desireth help of the Lord, is in the right way to heaven. But he that trusteth either wholly or in part to his own works, is not in the right way: for the gospel plainly declareth that we must be saved by grace alone.

Thus much may suffice concerning the first part of the text, which treats of the dealings of the lord with his servant; we will now attend to the second part, which relates to the conduct of the servant toward his fellow-servant.

We are told in the parable, that the servant, after his lord had forgiven him the debt, went out, and finding one of his fellow-servants who owed him a small sum, he laid hands on him, dealt rigorously with him, and demanded payment of his debt: and though his fellow-servant fell at his feet, and implored his forbearance, yet he showed him no mercy, but cast him into prison.

I have elsewhere said, that although God needeth not our good works, yet he requireth them of us, in order that our faith may be made manifest thereby. And surely, if we love God, we shall also love our neighbour; and if our hearts be filled, with gratitude to him who hath been so merciful to us, that he hath forgiven us all our transgressions, we shall certainly show mercy

to our fellow-creatures. But many who profess to have received faith, do even as this servant did. They are haughty and imperious, tyrannical and oppressive, exacting of others whatever the law requireth, even to the last farthing. They think they have a right to do what they please with their own, provided they do not transgress the laws of justice. They do not consider, that if God had exacted justice of them, they would have been delivered to Satan, and cast down to hell for ever.

Such persons can indeed talk and dispute much about the gospel; they have perhaps laid aside, in some degree, their vicious habits; they may have been so far enlightened that they can discern what they ought to do, and what they ought not to do; but they have not the love of God abiding in their hearts, for if they had, we should see it manifested by their works.

The condition of such persons is worse than it would have been if they had never heard the gospel; because they sin against great light. Peter, speaking of those who had escaped the pollutions of the world, through the knowledge of the Saviour Jesus Christ, but had become again entangled therein, declareth, that "the latter end is worse with them than the beginning;" and that "it had been better for them not to have known the way of righteousness, than after they had known it, to turn from the holy commandment delivered unto them."

Christ also saith, Matt xii. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and finding none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first." Thus we see that although God needeth not our good works, yet he requireth them to be directed toward our neighbour; and that when he hath enlightened our minds by the preaching of his word, and shown us the way wherein we should walk, if we depart therefrom, he will visit us with heavy and severe chastisements.

In the same manner God dealeth with cities and with kingdoms. When he hath given them great light and understanding of his ways, if they still continue in wickedness, he sendeth terrible judgments upon them. Before the Jews were carried captive to Babylon, God warned them by his holy prophets, and also sent the good king Josiah to reign over them; but when they continued in wickedness, he punished them according to their deserts. Before he destroyed the Egyptians, he preached to them by Moses and Aaron. Likewise, before the deluge, he sent the patriarch Noah, a preacher of righteousness; but as men did not repent, but increased in wickedness, God determined to destroy

the whole world, save righteous Noah and his family. The cities of Sodom and Gomorrah were likewise destroyed, because they would not hearken to Lot, a righteous man, and one that feared God.

Thus we see, that although God is very merciful and long-suffering toward those that offend him, yet, when they resist all his gracious methods to recover them from their sins, and bring them back to their duty, he executeth terrible vengeance upon them, as happened in the case of these cities and nations. Let us therefore take heed to ourselves that we obey the gospel which we have received, and live according to its precepts; for if we do not, God will execute his vengeance against us, and deal with us even as the lord did with the servant in the parable; he will deliver us to Satan to be tormented for ever.

SERMON XIII.

LUKE, Chap. I. *From the 68th to the 79th verses, inclusive.*

68. Blessed be the Lord God of Israel; for he hath visited and redeemed his people,

69. And hath raised up an horn of salvation for us, in the house of his servant David.

70. As he spake by the mouth of his holy prophets, which have been since the world began.

71. That we should be saved from our enemies, and from the hand of all that hate us.

72. To perform the mercy *promised* to our fathers, and to remember his holy covenant;

73. The oath which he sware to our father Abraham,

74. That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear,

75. In holiness and righteousness before him, all the days of our life.

76. And thou, child, shalt be called the Prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways:

77. To give knowledge of salvation unto his people, by the remission of their sins.

78. Through the tender mercy of our God: whereby the day-spring from on high hath visited us,

79. To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

THESE are the words of that godly man Zacharias, the father of John the Baptist. In the preceding part of this chapter, the evangelist informs us, that as Zacharias was executing the priest's office in the temple, being then advanced in years, and as yet without issue, the angel of the Lord appeared unto him, and announced to him that his wife Elisabeth should conceive and

bear a son, and that he should call his name John. That he should be great in the sight of the Lord, and filled with the Holy Ghost from his mother's womb; and that he should go before the Lord, in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.

But Zacharias, doubting of what the angel had informed him, because both he and his wife were well stricken in years, required a sign by which he should know that these things should come to pass; whereupon, the angel said unto him, "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings: And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season." Accordingly, Zacharias was dumb until his son was born; and when they made signs to him to know how he should be called, he asked for a writing-table, and wrote according to the words of the angel, that his name should be John. Immediately after this, the tongue of Zacharias was loosed, and being filled with the Holy Ghost, he prophesied in the words of the text.

Blessed be the Lord God of Israel; for he hath visited and redeemed his people. (verse 68.) These words require but little exposition: for I think it is well known to every one what is meant by this visitation and redemption. The word of God which is preached unto us, is indeed a glorious visitation; it bringeth us glad tidings of redemption; it delivereth from sin, death, and hell, and filleth us with joy and sweet consolation. This redemption was not accomplished by the sword, or by violence, but by the word alone; and in this it consisteth more than in the death of Christ; for it was on account of the word that our Saviour shed his blood on the cross. It was this word that John preached; and to them that first hear the gospel, it is the same as if John did preach it now; for it saith unto them, as John also did cry in the wilderness of Judea, "Repent ye, for the kingdom of heaven is at hand."

Although Zacharias speaketh here of things that are to come, yet he speaketh of them as if they had already happened; because he knew by the revelation of God, that these things would surely come to pass. In the child that was born unto him, he beheld a messenger sent from God, to declare his word, and to make known his will to mankind; and who should be the herald of the long-expected Messiah.

Although Zacharias undoubtedly conceived great joy because a son was born unto him in his old age, whereby, whatever ignominy and contempt he and his wife Elisabeth had suffered, on account of their being without children, was taken away; yet

this was not the chief cause of his rejoicing. His greatest joy was, that this son was to be a preacher of the word of God, and a prophet of the Most High. He rejoiced, moreover, that he should himself be, as it were, transformed from an old to a young man, and should become a pupil of his infant, then in the cradle; who, he foresaw, would become a far greater prophet than himself.

Thus we see what great blessings God conferreth upon those that fear him, and patiently await his own time. We also learn that we should never distrust the promises of God, as he is abundantly able to do all things that seem good to him, however impossible they may appear to us.

And hath raised up a horn of salvation for us in the house of his servant David. (verse 69). These words are not spoken of John, for he was not of the house of David, but of the tribe of Levi. But Zacharias here prophesieth of Christ, who was of the house and royal line of David. Among the Hebrews, the word *horn* was often used metaphorically, to express power, strength, dominion, or any thing wherein one might trust. Sometimes it also signified, figuratively, kings, emperors, principalities, or dominions; thus, in Daniel, chap. vii., the prophet saw among other beasts, one which had ten horns; and when the interpretation thereof was given him, these horns were made to signify kingdoms; and such application of this term is frequent in, and peculiar to the Hebrew language.

We must therefore understand by the *horn of salvation*, Jesus Christ and his kingdom; and it is said to be *raised up in the house of David*, because Christ was of the stock and lineage of David. It is called a horn of *salvation* or *blessedness*. Some kingdoms are distinguished for their extent; others for the number of their inhabitants, the abundance of their treasures, or their prowess in war. Some kings are renowned for their military achievements; others for their riches, power, and opulence. But the kingdom of Christ differeth from all other kingdoms, inasmuch as it is a kingdom of grace, of life, of righteousness, of truth, and of every thing that pertaineth to salvation. Christ likewise is distinguished from all other kings, because he is able to confer life and eternal happiness upon his subjects. Other kings may indeed bestow upon their subjects temporal benefits, or may deprive them of existence, but they cannot confer upon them life or immortal felicity: for earthly kings are, like other men, subject to death; they must at last fall and perish, and leave their power, their riches, and their honours, behind them. But Christ is immortal and eternal, and his kingdom is without end.

This kingdom is said to be *raised up*—by whom is it raised up? Even by the Holy Ghost. It is raised up in the *house of David*.—It is therefore a kingdom in the earth, yet nevertheless,

a kingdom of salvation. It is not a kingdom in heaven among the angels, but a spiritual kingdom on the earth among men clothed with flesh and blood, and subject unto death.

But how cometh it to pass, that in this kingdom which exists among mortals, men are delivered from the power of death? those who were before miserable are made happy, and those who were the subjects of Satan, become the children of God. I think that ye are all sufficiently well acquainted with the reason hereof; yea, that ye understand it as well as I do myself; nevertheless, these things should be frequently repeated. A christian cannot die, because Christ hath suffered death for him. He overcame death, that we might be delivered therefrom; and he took our sins upon himself, that we might be freed from them. Those, therefore, who belong to this kingdom, can never die; neither can they be subject to sin or Satan; otherwise, this would not be a kingdom of salvation or blessedness.

But although a christian is thus exempt from these things, yet God suffereth the appearance of them to remain; so that our consciences are still troubled on account of sin, the judgment of God terrifieth us, death assaileth us, and seemeth ready to devour us; Satan is at hand, and seeketh to overcome us. It is necessary that this appearance of evil continue, that we may not be exalted, but may perceive and feel that we are nothing but miserable and wretched sinners. A christian is therefore defiled, and at the same time without sin; for, under this appearance of sin, lie hid innocence, righteousness, and victory over death, hell, and Satan.

The world esteemeth that a good kingdom, where all things are quiet, peaceable, and prosperous; where there is no fear from enemies without, or seditions within, but all things go forward safely and well. It is, however, not so in the kingdom of Christ; for in this kingdom, the flesh warreth with the spirit, and life and death, sin and righteousness, Christ and Satan, do fight against each other; but the spirit, life, righteousness, and Christ, will at last prevail, and overcome their enemies.

Christ said unto Peter, Matt. xvi. "Thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it." He doth not say they shall not assail it, or fight against it; for the life of a christian is a continual warfare against temptations. While he is here, he must sometimes feel the remorse of sin, the fear of punishment, the horror of death, yea, and even death itself. But nevertheless, this is only to outward appearance, for at the same time, the word and the spirit are strengthening, encouraging, and assuring him that God is not angry with him, that his sins are forgiven, and that he shall never die, nor be forsaken.

Concerning sin, I have never known or heard of any in whom

it was not. Set whomsoever thou wilt before thee, provided he be a mortal man, and in him thou wilt discover sin. Paul, a very great apostle, affirmeth that he felt sin in his members : for he saith, Rom. vii. 18, 19. "To will is present with me, but how to perform that which is good I find not : for the good that I would, I do not ; but the evil which I would not, that I do." He wished indeed to be free from sins, but nevertheless he was obliged to live in them. And so every christian is likewise desirous to be exempted from sin, but this cannot be brought to pass in this life. As long as we are clothed with this flesh, and bear the burden thereof about with us, so long sin will remain in us. We may indeed strive against our carnal propensities, and keep them in some degree under subjection, but we cannot entirely subdue them. The old Adam, which is flesh and blood, still remaineth with us, and as long as these continue, sin cannot be wholly extinguished.

It therefore appeareth, that in Christ's kingdom on the earth, some appearance of sin still remaineth ; so that every one may with propriety pray, as Christ taught his disciples, "Our father, &c. forgive us our trespasses, as we forgive those that trespass against us." It is not given to any on earth, to say, they are subject to no sin ; and if any go thus far, it is Satan that deceiveth them : they are *false*, and not *true* christians.

I know that some persons imagine, that in the kingdom of Christ there is no unrighteousness ; that all things therein are free from sin and uncleanness ; and that a christian should be as pure and as holy as Christ himself. They often say, that if christians commit all the sins whereof they accuse themselves, they are certainly worse than those who do not profess christianity. But these know nothing of the nature of this kingdom ; and the difference between them and christians is, that a christian is sensible of his sins, whereas their consciences are, as it were, *seared with a hot iron*. He is not a christian who thinketh he hath no sin, neither feeleth any ; for a christian knoweth his infirmities, is sensible of his sins, is sorry for them, and doth lament over them. It grieveth him to the heart that he must bear the miserable burden of this flesh, and he crieth out in the language of Paul, Rom. vii. "O wretched man that I am ! who shall deliver me from the body of this death ?" The kingdom of Christ therefore existeth among sins, and is established where he hath set it, that is, in the house of *David*. Yea, sef David himself before you, and you will find him to have been a sinner ; notwithstanding he is bold to glory, that he is a servant acceptable to his Lord.

Thus, ye perceive that a christian is both dead and yet alive : that he is undefiled in the midst of sins ; that although he is subject unto Satan, still he hath dominion over him. For though

sin, death, and hell assail, they do not overcome him, inasmuch as this kingdom triumphs over them all. It is therefore called a *horn of salvation*, because it is a strong and powerful kingdom; which, though frequently assailed, doth alway repel the assaults of its enemies.

As he spake by the mouth of his holy prophets, which have been since the world began. (verse 70.) Zacharias here signifieth that the time had arrived wherein God would fulfil the promise he had made by the mouth of his holy prophets; for all the prophets from the time of David did prophesy, that the seed of David should have a kingdom in the earth, and yet a spiritual kingdom. Isaiah and Jeremiah foretold that it should be such a kingdom, that the government thereof should consist in the influence of the spirit, and of the word; and to those prophecies doth Zacharias here refer. The other prophets do likewise speak of the same kingdom, but not so manifestly.

That we should be saved from our enemies, and from the hand of all that hate us. (verse 71.) The evangelist hath hitherto spoken of this kingdom in general terms; but now he cometh to speak of it more particularly, and declareth what benefits we shall derive therefrom. First, we shall be saved from our enemies, and from the hand of all that hate us. Ye may here perceive and understand, dearly beloved brethren, that this verse doth most plainly witness and declare, that we who are of this kingdom, do live in the midst of enemies, and that we must expect nothing else than to be hated of them; but it also affirmeth that this kingdom was raised up in order that we might be saved from them, and delivered out of their hands. This should give us comfort, and encourage us to serve under the Prince of this kingdom. But if we would secure his favour, we must not serve the world, neither seek to gain its favour, or strive to have no enemies therein; but we should look for nothing else than what is here set forth unto us: for if we be hated of the world, it is an evidence that we belong to this kingdom.

Zacharias declareth in this verse, that this kingdom was established in order that we might be saved from our enemies. Now, if it delivereth from our enemies, and, as it were, wresteth us out of their hands, it cannot be a kingdom of peace; but it must needs abide the hatred and malice of the world. And we see even now, that the enemies thereof bear a deadly hatred and aversion to the light which we trust hath, through the blessing of God, shone forth in some degree in these days. No people are so persecuted, as the christians. Not only the pope and the furious bishops, with their false apostles, but also the princes of the earth, the self-righteous, and the wise of the world, are all in array against them. They are not even content with putting

them to death, but they would totally extinguish their name, that no trace nor memorial might remain of them among men.

But we are given to understand that Christ is our king, and that he will deliver us out of the hands of our enemies. We shall not therefore be destroyed; for though they be many who do persecute, yet this kingdom is more powerful than the world, and Christ is stronger than the princes thereof; and as he hath promised us deliverance, he will not fail us if we place our trust and our confidence in him.

To perform the mercy promised to our fathers, and to remember his holy covenant: the oath which he swore to our father Abraham. verses (72, 73.) The apostles often refer to the old Testament, to show that the events which were taking place in their days were foretold by the prophets; and thus doth Zacharias in this place. In Genesis xxii. 18. we read that God promised Abraham, that in his seed all the nations of the earth should be blessed; which promise he confirmed by an oath. This promise referred to Christ, that through him should come peace, blessings, and salvation to all nations. And though the fulfilment of this promise was deferred so long that many supposed it was abolished, yet we see that it was in process of time most fully accomplished; and that God hath bountifully bestowed upon mankind all things whatsoever that he promised to Abraham and his posterity.

God is merciful and favourable, not because of our merits, as though he owed it to our righteousness, but of his mere grace and mercy. We cannot glory that we have delivered ourselves from sin, or that we have deserved his goodness, and the preaching of the gospel; no, it is not so; here is no place for boasting. But the text saith, that God promised our fathers that he would give us those things. Upon this promise the prophets stay themselves with boldness, and by it we attain unto true goodness; therefore, he that glorieth, let him glory in the Lord: for we live in his kingdom, and enjoy his goodness and grace.

There is none at this day to whom the gospel hath appeared, that can boast of having attained it by their own works; for those which are counted the best works, and most excellent studies, are disallowed and overthrown. This therefore is certain, that all we have, cometh by the mere grace and goodness of God. This is that which Zacharias saith was foretold by the prophets, and promised and confirmed by an oath to the fathers, that he would perform unto us the covenant made to Abraham. By myself have I sworn, saith the Lord, that in blessing, I will bless thee, and in thy seed shall all the nations of the earth be blessed. Gen. xxii. And now the time is present, the hour is come, wherein he hath sworn salvation should come unto us; as it is declared, Mark xvi. "Go ye into all the world, and preach

the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned."

Abraham died long before the fulfilment of the promise; but in spirit and in faith, he was partaker of it. The promise was made unto him, although he looked not for the accomplishment thereof in this life: that is, his life was not prolonged until the preaching of the gospel. The fulfilment of the promise was after his death; we therefore perceive that the promise was not made to Abraham because of his merit. God chasteneth, reproveth, rebuketh, stirreth, allureth, and doth whatsoever is to be done; but the worldlings rob him of his honour, and attribute it to themselves: that is, they will not acknowledge whatsoever they receive to come by his grace. When we glory of good things, and do not acknowledge God to be the author and giver of them, we make ourselves as God, and treat him as our servant; he being dishonoured, and the honour attributed to us.

Zacharias saith, moreover, *That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life, (verses 74 and 75.)* He hath defined the nature and properties of this kingdom; that is, the covenant made with Abraham, that in his seed all the nations of the earth should be blessed, &c. These words of blessing, saith he, I will interpret to you: "That we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life."

This, to the world and the flesh, savoureth not well: for the world murmureth, and saith, "We thought that he would have given us some precious thing; as a purse of gold, a rich wife, fair and beautiful children, goodly houses, and whatsoever things we are delighted in; but now we perceive it to be otherwise: we hear that we must serve him without fear, in holiness and righteousness, and thus endeavour to please him. We must have spiritual eyes and ears, that we may rightly consider and understand the word. It is said, he will deliver us from all our enemies: by this we understand, that this kingdom is placed in the midst of enemies; and when we are delivered from them, we should always obey him that delivered us, without fear. For God hath bestowed this blessing upon us, that we might hereafter serve him alone.

The words, *without fear*, inferreth that we shall quietly enjoy the good things of this present world, and of the world to come. For a christian is sure of the forgiveness of his sins, although he may yet be troubled with them. He is sensible that death hath no power over him; that Satan will not overcome him, and that the world cannot prevail against him. Such a heart is freed from fear. It must not be understood that we do not feel sin at

all, but that we are greatly grieved and troubled with it. When we are terrified by death, when we are reproached and slandered by the world, we may be grieved, but they do not prevail, nor overcome us; for the heart, notwithstanding, remaineth safe and quiet in God.

What care I, if the world hate me, if I displease not him that dwelleth in heaven? If this hatred continue daily, if sin rage, if the world talk and prate about me, I will pass over these things as though I heard them not. This is, indeed, to forsake the world; to die unto it, and to live without fear. We must be occupied about no other thing, but that which is according to the will of God; we must speak nothing but what will please him, and which we know to be agreeable to his word. We must do those works which we know to be acceptable before him; whatsoever we do in our whole life, whether outwardly or inwardly, we must have his glory in view, and endeavour to fulfil his will. Then we shall be separated from the world, notwithstanding we may still live in it. If the Lord be on our side, we shall be in safety, *in holiness and righteousness before him, all the days of our life.*

We find that even *Peter, Paul, and John*, lived not without sin. When we desire to be holy before God, we must not trust to our own life and works, but to his mere mercy and grace. We must be so affected that we can say, Lord, if thou shouldst call me to an account, I should be unable by my own works to stand in thy sight: nevertheless, I glory that I am thy servant, for thou dost give me continually; and that thou hast promised to Abraham, that thou wilt for Christ's sake vouchsafe to show thy mercy unto me. If I of myself be not godly and righteous, Christ is godly and righteous; if I be profane, he is holy; if I be not without fear, he is void of all fear: thus I may, as it were, transfer myself to Christ. He will therefore have us to glory that we are godly and holy, but not by our own works.

When we teach in our sermons that salvation consisteth not in our works or life, but in the gift of God, men are slow to do good; they will not live an honest life, but will be disobedient, and falsely affirm that good works are prohibited. Nevertheless, God requireth us to lead an honest life outwardly; and he that doth not, shall at length receive due punishment. If we preach of an honest and godly life, the world will furiously attempt to build ladders to get to heaven; which God will by no means approve: again, a dishonest and ignominious life doth not become christians. What, therefore, must we do?

Those who have respect to an honest and fair life only, it were better for them to be swallowed up in wickedness: yet notwithstanding, God will not have us to lead a filthy and dishonest life.

If we lead an honest and upright life, we are apt to arrogate to ourselves that which belongs to God. We must therefore lead a quiet and peaceable life before the world, which may also be acceptable to God: but we must not esteem it so highly as to think that we thereby merit any thing from God. Thus, a christian continueth the holy servant of God without fear, not by his good works and holy life, but by the grace of Christ. But he that affirmeth that he is holy by his works, is blasphemous against God, robbeth him of his honour, and denieth Christ. Wherefore it would be better for him, (as hath been observed,) to be swallowed up in wickedness, than to declare himself to be a christian, yea, godly and holy; for in this he dishonoureth Christ in such a manner, that it is as much as if he declared that there was no Christ. If we do not acknowledge that God saveth us by his divine mercy, is it not as much as to say he is neither holy nor blessed? Therefore, if I be a christian, I must confess that I am one because Christ himself is holy. And although my conscience doth reprove me of sin, I must still persevere in this, that his holiness is greater than my sins; thus, I must live honestly outwardly, and inwardly rest and trust in Christ alone.

Zacharias turneth his speech to the child, and saith, *And thou, child, shalt be called the Prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways.* (verse 76.) This shall be thy office: thou shalt be the first, and shalt first begin: that is, thou shalt be the prophet of the Highest. But what manner of prophecy shall this be? Thou shalt be the forerunner of the Lord, and shalt prepare his way. When any prince cometh, some one goeth before him to prepare the way. John doing the like, goeth before Christ, saying, "I am the voice of one crying in the wilderness, make straight the way of the Lord."

Such things hath no prophet at any time spoken; but they have prophesied of these things, that a prophet should come, who would establish a kingdom that should remain forever. This prophet doth live, even at the time when our Lord maketh his appearance. The gospel was preached, and baptism administered, by the coming and ministry of John; Christ also began, nearly at the same time. Thus we see that the office of John was, to prepare a way for the Lord. Which preparation is, to bring people to the knowledge of our Lord and Saviour Jesus Christ: for he is the grace, gift, king, and horn of our salvation.

No man can come unto Christ, except in the spirit of humility. John therefore teacheth men that they are sinners; he that acknowledgeth himself to be a sinner, and feeleth that he hath nothing whereof to boast, understandeth the voice of John; when he saith, prepare ye the way of the Lord, for he is at hand that followeth me, who is greater than I; him ye shall hear and obey.

Thus John pointeth out the way of salvation, through the Lamb of God that taketh away the sins of the world.

To give knowledge of salvation unto his people, by the remission of their sins. (verse 77.) That is, thou shalt begin the office, and minister the word, whereby is taught and learned how we are saved. Which salvation or blessedness consisteth in this, how we may obtain remission of sins, and become partakers of the grace of God: not how we may become famous through abundance of riches, glory, and power on earth, as the Jews have hitherto understood it; for where remission of sin is, there is merit, reward, or satisfaction; otherwise it could not be called remission of sin. We are therefore to understand how God forgiveth us our sins without works or merit, and saveth us by mere grace and mercy, by the following verse: *Through the tender mercy of our God; whereby the day-spring from on high hath visited us. (verse 78.)*

Here it appeareth, that those who teach and observe laws, works, and merit, strive against the mercy of God, and knowledge of salvation. For he doth not say that forgiveness of sin hath come by the prayers and works of the *fathers*, or of any of the *saints*, but through the tender mercy of God. This forgiveness of sin which cometh to us by mercy, is without our merit: for Christ the Lord, who is our Mediator, hath obtained it for us. God required that satisfaction should be made for our sins, and that his honour might be preserved; here we were able to do nothing; Christ alone was able to make the atonement. Therefore it is said, *Through the tender mercy of our God, the day-spring from on high hath visited us.* It is evident that it was not by our merit, but through mere mercy, that Christ came and offered himself as a sacrifice for our sins, that we might obtain eternal salvation. He is called *the day-spring from on high*, which signifieth his divinity; for he proceedeth from the Father, as the beams do from the sun.

To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. (verse 79.) These words of Luke, agreeth with those of Isaiah; where he saith, *the people that walked in darkness, have seen a great light, &c.* Here he referreth to Christ, who was to be the light of the world; who, by the gospel, was to enlighten the hearts of those that were held captive by Satan, and bring them to God; yea, and *guide our feet into the way of peace.* Thus ye have heard how Zacharias hath set forth the gospel and kingdom of Christ, with all the fruits and conditions thereof. It is a kingdom of grace, and of forgiveness of sins; also of peace, joy, quietness, salvation, and goodness. God grant that we may become thoroughly acquainted with this kingdom, and be made the happy partakers thereof. Amen.

SERMON XIV.

PHILIPPIANS, Chap. IV. *verses 4, 5, 6, and 7.*

4. Rejoice in the Lord alway : *and again I say, Rejoice.*
5. Let your moderation be known unto all men. The Lord *is* at hand.
6. Be careful for nothing : but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.
7. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

THIS text is but short, nevertheless it abounds with true christian doctrine. In the first place, we are instructed how we ought to behave ourselves toward God : and in the second place, how we ought to conduct ourselves toward our neighbours. *Rejoice in the Lord always.* This joy is the fruit of faith ; as witnessed by St. Paul, when he saith, Gal. v. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," &c. It cannot be that a person rejoiceth in the Lord, who hath not yet believed in him ! Therefore, where there is no faith, there can be nothing but fear, trembling, horror, and sadness, as often as they think on God, or hear his name mentioned. Yea, hatred and enmity toward God remaineth in such hearts ; being void of faith, they find themselves defiled with sin, and therefore remain in unbelief.

The wicked are troubled, cast down, fearful, and greatly terrified, thinking that the vengeance of God every moment hangeth over them. Solomon saith, "The wicked flee when no man pursueth." Again, it is said in Deut. xxviii. "The Lord shall give thee a trembling heart, and thy life shall hang in doubt before thee." Such a heart can have no joy in the Lord ; it always feeleth that the revenging hand of God is heavy upon it. This joy belongeth to the righteous ; to those that are upright in heart. It is said, Psalm xxxii. "Be glad in the Lord, and rejoice, ye righteous ; and shout for joy, all ye that are upright in heart." It is manifest that this scripture was not written for sinners, but for the righteous. Sinners must first be shown how they may be delivered from sin, and obtain God's favour ; which, when they have learned and obtained, it followeth that they of their own accord rejoice in the Lord, being delivered from remorse of conscience.

If any demand how one may be delivered from remorse of conscience, and have God become merciful unto him, we will answer, He who seeketh after these things, must not begin with his own works, (as do the papists,) tormenting his conscience and increasing the wrath of God, but let him despair of himself and

all his works, and embrace the promises of God in Christ, having faith that he shall receive whatsoever is promised in the gospel. The promises of the gospel are, that Christ should make an atonement for our sins, and become our high priest, mediator, and advocate before God; that we may not doubt but that our sins are forgiven through his merits, and that we are reconciled to God.

When such a fate possesseth the heart, and the gospel is thus received, God appeareth pleasant, and altogether lovely. The heart enjoys his grace and favour, and hath a strong confidence in him: it is quiet, and free from the fear of his vengeance: it is cheerful, and exulteth in the goodness of God, manifested through Christ the Saviour. From such love proceedeth faith, joy, peace, gladness, giving of thanks, praise, and a marvellous delight in God our heavenly Father, who dealeth so kindly with us, and poureth forth his grace in such abundance upon those who do not deserve it.

This is the joy of which St. Paul speaketh, when he saith, *Rejoice in the Lord always*. He doth not tell us to rejoice in gold or silver, gluttony or drunkenness, in health, knowledge, wisdom, power, glory, friendship, favour, nor in good works, or whatsoever is without God; for these afford but deceitful and vain joy, which cannot satisfy the heart. The joy which believers have, is putting their trust in God, committing themselves to his care, and relying upon him as their kind and tender Father.

Whatsoever joy is not after this sort, the Lord contemneth and rejecteth. Jeremiah saith, chap. ix. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth me." And Paul saith, 2 Cor. x. "He that glorieth, let him glory in the Lord." We must rejoice always. Some will rejoice when all things go according to their wishes; but when adversity cometh, they change joy for sadness and sorrow. But it is said in the xxxiv. Psalm, "I will bless the Lord at all times: his praise shall continually be in my mouth." Who shall hurt him unto whom God is merciful? surely, sin shall not harm him, neither shall death or hell; wherefore, it is said, Psalm xxiii. "Yea, though I walk through the valley of the shadow of death, I will fear no evil."

And again Paul saith, Romans viii. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." *Again, I say, rejoice*. This repetition of the apostle confirmeth his ex-

hortation: and truly not without cause; for we live in the midst of sin and tribulation, which move us to sadness and heaviness. Wherefore, the apostle, endeavouring to comfort us, exhorteth us to rejoice in the Lord always, though we sometimes fall into sin. Joy in the Lord ought always to have the first place in our hearts, and overcome the sorrow and sadness occasioned by reason of our sins. We must always think of what is written in 1 John ii. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins."

The apostle hath already informed us how men ought to behave themselves toward God; namely, that they serve him with a cheerful heart, and rejoice in him continually. He now declareth in few words, how the believers ought to behave themselves toward men; saying, *Let your moderation be known unto all men.* That is, be joyful toward God, always rejoicing in him; but toward men, be of a patient mind, and so conduct yourselves that ye be ready to suffer all things, and yield in every thing as much as possible without transgressing the commands of God.

We must endeavour to please all men in that which is good; we must interpret aright the sayings of others, and accept the part which is good; that men may see that we are of those who would not disagree with any man for any cause whatever; who are rich with the rich, and poor with the poor; rejoicing with those that rejoice, and weeping with those that weep: in short, that we are all things to all men, that they may acknowledge that we are grievous to none; but agreeable, of a patient mind, and obedient in all things. We must endeavour to order and apply ourselves unto all, according to their capacity and ability: we must be ready to permit, to take in good part, to obey, to give place, to do, to omit, to suffer all things, for the benefit of our neighbour; even though we suffer hindrance, loss of substance, name, and body, thereby.

In order to make these things more plain, we will introduce an example. Paul, speaking of himself, saith, 1 Cor. ix. "Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak, became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." We here see the patient and pliant mind, rightly observing those things which are here commanded. The apostle did sometimes eat and drink, and do all things as a Jew; sometimes he did eat and drink with the Gentiles, and did all things as free from the law; for only faith in God, and love toward our neighbour, are necessarily required; all other things are free; and we may

freely observe them for one man's sake, and omit them for the sake of another.

It is contrary to this moderation or meekness, when one, having an impatient mind, trusteth to his own knowledge, and contendeth that one thing among the rest is absolutely necessary or unnecessary, applying himself to none, but endeavouring to have all others apply themselves unto him: in this he perverteth the softness and meekness here taught; yea, and the liberty of faith also. We read in Matthew and Mark, that Christ suffered his disciples to break the sabbath; and he himself did also break it, when the case so required: when it was otherwise, he kept it, for which he gave this reason; *The Son of man is lord also of the sabbath*. Which is as much as to say, the sabbath is free, that thou mayst break it for one man's sake and convenience, and for the sake and convenience of another, thou mayst keep it.

Paul caused Timothy to be circumcised, because of the Jews; for they thought it of importance toward their salvation: again, he would not have Titus circumcised, because certain Jews urged it unjustly; so that the circumcision of Titus would have been a confirmation of error unto them, rather than profit. Paul, therefore, would keep circumcision free; that he might sometimes use it, and at other times omit it, as he should perceive it to be commodious and profitable to others.

Every one ought to behave himself toward all men according to this doctrine, and the examples before mentioned; not to be selfish and stubborn, but to regard those things that will be acceptable to his neighbour. When it doth not hinder thy faith, and will profit thy neighbour to yield somewhat of thy own right, if thou do it not, thou art without charity, and neglectest that christian patience spoken of by St. Paul. We can scarce find a better example of this subject, than the case of two unfeigned friends; for as they behave themselves toward each other, so ought a christian to behave himself toward every one. Either of them endeavoureth to gratify the other, either giveth place to the other, suffereth, doeth, and omitteth whatsoever, he seeth to be for the profit and convenience of the other, and that freely, without constraint. Each of them diligently applieth himself to the will of the other; neither of them compelleth the other to follow his mind, and if one should use the goods of the other he would not be offended, but take it in good part, and instead of grudging, would rather offer him more. In short, between such there is no exaction of law, no grudging, no constraint, no necessity; but liberty, favour, and good will.

On the contrary, such as are impatient and obstinate, who take nothing in good part of any man, but endeavour to make all things subject to their own will, and order all things according to their own judgment, such, I say, trouble the world, and are the

cause of all the discord, contention, wars, and evil that existeth. They say that they do those things for the love of justice; and for that, they endeavour to defend what is right. Thus we see verified the saying of a Heathen, that "extreme rigour is extreme injury." And Solomon saith, Eccl. vii. "Be not righteous over-much; neither make thyself over-wise." For, as extreme rigour is extreme injury, so too much wisdom is extreme folly: that is, when wise men boast, they boast beyond measure.

It is proper that we observe a measure of our judgment, wisdom, and prudence; but in all things we must apply ourselves to the promotion of the happiness of others. *Let your moderation, or patient mind, be known unto all men.* He doth not command thee to be made known unto all men, or to tell of thy moderation before all men; he doth not say, tell it forth, but, *let it be known*; that is, *endeavour to practise it toward men.* So that if any are disposed to speak evil of you, his mouth may be stopped by the testimony of all others, who have witnessed your moderation and meekness. Christ saith, Matt. v. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Again it is said, 1 Peter ii. 12. "Having your conversation honest among the Gentiles; that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation."

By the words, *all men*, it is not meant all the men in the world, but rather all sorts of men: that is, we must let our moderation be known toward enemies as well as friends; as well toward servants as masters, small as great, poor as rich, strangers as those at home; toward them that we know not, as toward those with whom we are familiar. Some behave themselves in a very gentle and patient manner toward strangers, but are obstinate and froward toward those with whom they associate. There are many who take all things in good part from the great and rich, and interpret every thing in the most favourable manner; but toward the poor and abject they show no gentleness or meekness, neither take any thing of them in good part.

We are all ready to do for our children, parents, friends and kinsmen, and favourably interpret, and willingly bear whatsoever they do. How often do we even praise the manifest vices of our friends, or at least wink at them! but toward our enemies or adversaries we show none of these favours; in them we can find nothing that is good, nothing that is to be borne, nothing that can be spoken well of, but we dispraise every thing they do. To such, Paul here speaketh, saying, *let your moderation (or patient mind) be known to all men.* He would have our moderation and christian meekness to be perfect and entire toward all, whether they be enemies or friends; he would have us suffer and take in

good part all things of all men, without respect to persons or deserts.

Such undoubtedly will our moderation be, if it be not counterfeited; even as gold remaineth gold, whether possessed by the godly or ungodly. The silver that Judas received, when he betrayed the Lord, was not turned into ashes, but remained the same: so a patient mind that is sincere, continueth like itself, whether exercised toward rich or poor, friends or foes. Our nature being corrupt and deceitful, we are apt to be patient and pliant toward rich men, great personages, strangers, and friends, and not toward others; wherefore it is false, vain, vile, hypocritical, and nothing but deceit and mockery before God.

In these few words, is comprehended the life which a christian ought to lead toward his neighbour. For he that is of a patient and meek mind, studieth to deserve well of all men; as well of the body as soul, as well in deed as in word. When a mind is so patient, as to bear the offences and malice of others, there is love, joy, peace, long-suffering, gentleness, goodness, and whatsoever is the fruit of the spirit: Gal. v. But here the flesh murmureth: it is said, if we should endeavour to take all things in good part from all men, the unjust would abuse our meekness, and take from us all things; yea, they would not suffer us to live: but the apostle abundantly satisfieth this distrust and foolish cogitation; even from this place to the end of the text: *The Lord is at hand*. He will not therefore forsake thee, but will nourish and protect thee.

It is said, Psalm lv. "Cast thy burden upon the Lord, and he shall sustain thee." And 1 Peter v. "Cast all your care upon him: for he careth for you." And again, Christ saith, Matt. vi. "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" All which agreeth with the present consolation of the apostle, and hath the same meaning as the following: *The Lord is at hand*.

Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. In these words the apostle teacheth us to cast our care upon God, and turn to him by prayer and supplication. He, who will not put his trust in God, when he meets with difficulty and disappointments, but will first weigh all things by his own reason, and order them according to his own judgment, will find himself involved in many perplexities, and will lose all joy and quietness thereby. Such a person laboureth in vain, and plungeth himself still deeper into trouble and misery, from which he is not able to extricate himself. This we may learn by our own, and by the experience of others.

The admonition of Paul concerning prayer is given, lest we

should be sleepy and slothful, and not pray for the things of which we stand in need. He that indulgeth himself in slothfulness, shall be easily wrapped in the cares of this world. Therefore, *in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.* When we are in trouble, we must flee unto prayer, and make known our wants to God, and desire him to bestow upon us those things of which we stand in need.

We must here take some notice of the formation of prayer, and what is the true manner of praying. The apostle mentioneth four things; prayer, supplication, giving of thanks, and requests or petitions. Prayer is the words or speech wherein something is desired; as the Lord's Prayer, the Psalms, &c. Supplication, is when the petition is urged with earnestness, as when one prayeth for something that is very dear and excellent to him; as when we pray unto God by his mercy, by his Son, by his promise, by his name, &c.; as in the following passages: Psalm cxxxii: "Lord, remember David and all his afflictions." And Paul saith, Romans xii. "I beseech you therefore, brethren, by the mercies of God;" and 2 Cor. x. "I beseech you by the meekness and gentleness of Christ," &c.

A petition or request is, when we name that which is desired, and for which supplication is made; as we may see in Matt. vii. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." Thanksgiving is, when the benefits of God are rehearsed, whereby faith is strengthened, and stirred up to look for that which is desired, with more confidence. Wherefore, prayer urgeth or earnestly entreateth by supplication, but is strengthened and made sweet and acceptable by thanksgiving, and therefore obtaineth whatsoever it asketh.

We read that this manner of prayer was used in the church, among the holy *fathers* of the Old Testament; who always in their prayers were wont to ask with supplication and thanksgiving. The same also we see in the Lord's Prayer; which beginneth with thanksgiving and with praise; in the beginning thereof we confess God to be our Father, unto whom we have access by his fatherly love, and through the merits of his Son.

Paul hath well expressed the mystery of the golden censer, mentioned in the Old Testament, whereof we read many things in the books of Moses. It was lawful for the priests only, to burn incense; but now, all we who believe in Christ, are priests; wherefore it is lawful for us, and for us only, to burn the incense of prayers. The censor, that golden vessel, is the words which we utter in prayer: surely golden and precious are those, of

which the Lord's Prayer consisteth, the Psalms, and other prayers used in the holy scripture.

Vessels, in scripture, frequently signify words. Wine, water, burning coals, and the like, are contained in vessels; so the meaning of what we express, is contained in words. By the cup of Babylon, is understood the doctrine of men; and by the cup from which the blood of Christ is drunk, the gospel. The burning coals whereon the frankincense was laid, signify thanksgiving, and the rehearsing of benefits in prayer; which we are wont to do in making supplication. That fiery coals signify benefits, is manifest by referring to Romans xii. where the apostle reciteth the words of Solomon; Proverbs xxv. "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." Benefits may properly be called coals of fire, for they inflame the heart with love, which was before cold and inactive.

In the law it was prohibited to lay the frankincense upon any other coals except those that were of the altar of the Lord: which signifieth that we must not rehearse our own good deeds in prayer, as did the pharisee, (Luke xv.) but only the benefits of God bestowed upon us in Christ: he is our altar, and by him we must offer: and for the benefits received by him we must give thanks; and make mention of them in prayer for the increasing of our faith. This Paul teacheth, where he saith, Col. iii. "Do all things in the name of the Lord Jesus, giving thanks to God and the Father by him." For God will not suffer us to glory in any thing else in his sight, which he declared in a type or figure, Lev. x. where we read that Nadab and Abihu, the sons of Aaron, were consumed in a flame from the altar of the Lord, because they burned incense, taking other fire than that of the altar.

The works of Christ are acceptable to God; we must therefore give thanks for these only, and rejoice in prayer. Incense signifieth the petitions made in prayer. Paul saith, *let your petitions be made known unto God*; wherein he seemeth to have considered and interpreted them as a sweet savour ascending from the censer. As though he had said, when ye burn incense sweet and acceptable unto the Lord, make your petitions known unto God with supplication and thanksgiving: this incense and savour being sweet and acceptable to God, ascendeth to heaven like vapours of smoke, and entereth even unto the throne of God.

As burning coals give a strong savour and make it ascend upward, so the memory of the benefits of God which we rehearse in thanksgiving, maketh prayer steadfast and bold, which ascendeth into heaven; but without which it fainteth, is cold, and of no force. Therefore, before we can pray effectually

with faith, our hearts must be inflamed by the memory of the benefits which God hath bestowed upon us in Christ.

Perhaps some may demand how our petitions are to be made known to God, seeing they are known unto him before we pray? I answer; the apostle adjoined this, that he might instruct us of what sort true prayer ought to be: namely; being assured, and having confidence and trust in God. Such a prayer is not made at adventure, neither passeth it away into the wind, as the prayer of those who have no regard whether God hear or not, yea, rather believe that he doth not hear; which is not to pray or ask of God, but to tempt and mock him.

If a man desire money of me, whom I certainly know to be persuaded in his own mind that he shall not receive it, I should not grant his request, but consider myself mocked. How much more is God offended at our much crying and babbling, when we do not consider whether he heareth us or not. Let us therefore learn to make known our petitions unto God; that is, so ask that we doubt not that they are known and accepted by him. If we in faith believe that we shall receive whatsoever we ask, we shall receive it: for as we believe, so it cometh unto us. As the smoke carrieth the savour upward from the censer, so faith carrieth the petitions of the believers into the presence of God; whereby we assuredly believe that our petitions will ascend to God, and that we shall obtain those things that we ask.

It is said in the Psalms, "God hath heard my petition; give ear, Lord, unto my prayer," &c. Christ saith, Matt. xxi. "Whosoever ye shall ask in prayer, believing, ye shall receive." And James saith, chap. i. "Ask in faith, nothing wavering. For he that wavereth, is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord." Who cannot perceive that the babbling and noise which is made through the world in monasteries, is mockery and delusion? The prayers of these, if they may be called prayers, are abundantly shown before men; but God doth not regard them, neither doth he hear them; for they do not believe, neither are they assured that their prayers are heard by him; therefore as they believe, so do they receive. It was time, long ago, that those mockeries and blasphemies should have been abolished.

If we pray as we are here taught, there shall be nothing which we may not obtain. We pray for many things which we do not receive, but this is not marvellous, for it is evident that we do not ask in faith.

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. By the *peace of God*, it is not meant that whereby God is peaceable and quiet in himself, but that which he giveth unto us, and poureth into our

hearts. This peace is given to us while in the world, notwithstanding we suffer affliction. It passeth all understanding. It must not be understood by this, that we cannot perceive it; for if we have peace with God, it must be felt in the heart and conscience, otherwise we could not be preserved by it; but it is to be understood, that when tribulation cometh upon those who know not God, and are unacquainted with prayer and supplication, who trust in their own wisdom, being void of faith, they become exceedingly disquieted and troubled, not knowing the peace of God.

Those who rejoice sincerely in God, knowing that he is favourable to them, and that they are at peace with him, are patient in tribulation, and endure it valiantly, being strengthened inwardly by faith. When the believer is in trouble, he committeth all things to God, without seeking to know when, how, where, or by whom he will give him quietness. Again; God showeth them a great favour, insomuch that he maketh their trials of great advantage to them, which no one would suspect. This is that peace of the cross, the peace of God, the peace of conscience, yea, true christian peace, by which a man liveth quietly and peaceably with all men.

This peace cannot be comprehended by reason, that a man under the cross may have quietness of mind, joy of heart, and peace even in the very invasion of his enemies. This is the gift and work of God, which is unknown to all except those that have experienced it. Paul saith, Romans xv. 13. "Now the God of hope fill you with all joy and peace in believing." That which he here calleth *peace in believing*, he calleth in our present text *the peace of God*.

Paul would have us understand, that he who rejoiceth in the Lord by faith, and is of a meek and patient mind, will be assaulted by the devil; who will raise up some cross, that he may thereby drive him from his christian duty. The apostle therefore would have every one to be prepared against the attacks of Satan, and to place his confidence where he cannot trouble it: namely, in God. We must wait patiently for the coming of our Lord, who will make an end of adversity: by this means, our minds, hearts, and consciences, will be preserved and kept in peace.

Patience cannot endure, where the heart is not confirmed in this peace: for only those who possess it, are persuaded that God is favourable to them, and that he taketh care of them. We must not here understand the hearts and minds to be the will of nature, but, as Paul informeth us, of Christ Jesus. These are the hearts and minds produced by faith and love; and those that possess them, behave with reverence toward God, and in a loving and gentle manner toward their neighbours. They believe

in God, and love him with their whole hearts, and are always ready to do whatever will be acceptable to him, and to their neighbours.

Such hearts and minds as these are often beset by the devil, who by the fear of death, and other troubles, endeavoureth to terrify, and drive from this godliness; suggesting false hopes, which are the devices and imaginations of men. Thus the mind sometimes becomes seduced, and seeketh comfort in itself and other creatures; having been drawn aside from the true worship of God, and wrapped in the snare of the devil. We perceive in this short text, great instruction in the christian life: how we must conduct ourselves toward God, and toward our neighbours. We must believe God to be all things unto us, and we must be all things unto our neighbours. We must be kind and merciful to them, even as God hath been kind and merciful to us; thus, we must receive from God and give to them; and continue in faith and love, which is the whole sum of christianity.

In what a godly manner Paul setteth forth the duties of a christian in this text! First, he teacheth him that he ought to be glad and *rejoice in the Lord always*: Secondly, *to show himself meek and gentle toward all his neighbours*: if it be said, how can I do that without loss or injury? the answer is, *the Lord is at hand*: if there be objections still, if it be said, what shall I do if men persecute me, and take away what I possess? he addeth, *be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God*. If the flesh again murmur, saying, what shall I do if I be oppressed and set at nought? he concludeth by saying, *the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus*.

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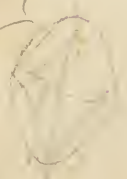
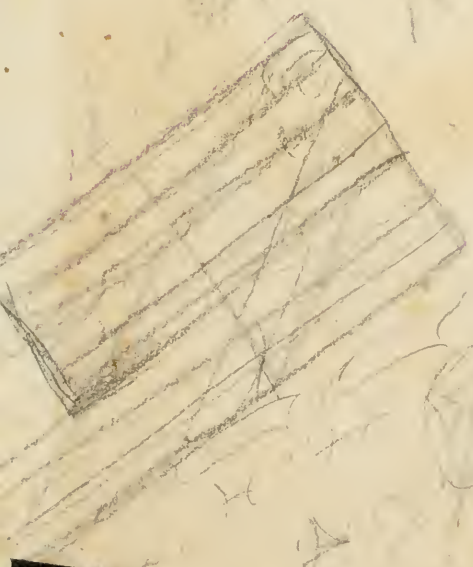
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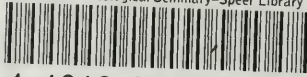
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